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"DEFENCE OF MADAME BLAVATSKY"

Defence of Madame Blavatsky, Vol. I. By *Beatrice Hastings*. Pp. 60. Paper, The Hastings Press, 4 Bedford Row, Worthing, Sussex, 1937. 2/6 in England; 80 cents from the O. E. LIBRARY.

"A valiant defense of those who are unjustly attacked" is one of the virtues enumerated by a Master as among the steps leading up the golden stairs to the Temple of Divine Wisdom. One would therefore expect to find professed theosophists in the very forefront of the defenders of H. P. Blavatsky against the numerous attacks on her character which, whatever effect they may have upon theosophists, have been very generally accepted by the public. It is a fact that if you confess yourself among outsiders as a theosophist, you risk being considered a crank, a follower of that blatant swindler and impostor, Blavatsky, and are treated, if not with supercilious contempt, at least with condescending pity. One would therefore expect that sheer self-protection, to say nothing of justice, would impel those who believe the attacks unfounded to use every effort to confute them.

Of the various attacks on Madame Blavatsky those of the Society for Psychical Research, of Solovoyoff, of Arthur Lillie, of Bechofer Roberts (Ephesian)—and the very recent one of H. E. and W. L. Hare are the best known. And here it is necessary to point to two considerations. The attacking book may not be widely read by the public, but the press reviews are, and it is these which influence public opinion. Usually these are not critical studies, but more or less favorable comments. This is a matter of course, for it is easy enough to summarize a writer's statements with an approving nod, but quite a different job to find where they are wrong. To have any value at all, the review of a new book should be written by someone having some knowledge of the subject dealt with. This is by no means always the case. There are professional reviewers who can write readable damned nonsense in excellent style, and so expressed that one is deceived into thinking that the writer knows something of the subject. These penny-a-liners, or it may be more expensive adjuncts of the review sections of papers and magazines, are often sheer humbugs. Like everybody else I am disposed to accept their assertions, but it almost invariably happens that when the subject dealt with is one of which I happen to know something the farce reveals itself. Papers like the *London Times*, *Observer*, *Spectator*, pay for the most abject rubbish of literary nincompoops and defraud their readers therewith. I might also include less well-known publications such as *The Spiritualist*, *Prediction*, *Psychic Science*, all of which are fooled by their reviewers.

The second point is this. The attacker has received a fine advertising in the press. Everybody accepts what he says. But let someone attempt to present the press with the real facts in rebuttal, and he quickly finds that he is ignored or at best is told that "the discussion is closed." So the prosecutor comes out on top and the defense is ignored. Those who would push the defense are limited to special theosophical journals, or to

independent pamphlets, none of which have a public circulation which would render a defense effective.

What do I mean by "defense"? I do not mean vague sentimental expressions of confidence. These are cheap enough and common enough, and are perhaps all that can be expected of those who have neither the time, ability, nor documentary resources necessary for a thorough sifting of evidence. They mean little, for there was never an impostor who did not have his faithful and trusting followers. Such an examination means not only patient, intelligent and judicial study; it means access to documents which are available to but few. There are such persons and there are such documents in the case of Madame Blavatsky. When these conditions are known to exist in conjunction—the brains and the material—and no effort is made to defend the founder of Theosophy, one is disposed to rub his eyes and ask whether they really accept the words of the Master above quoted, or whether, being themselves satisfied, they selfishly decide to ignore those who are being misled. I have not the least hesitation in mentioning some of them. The United Lodge of Theosophists, an ultra-Blavatsky and decidedly highbrow association, in its several journals has not uttered a word in defense of H. P. B. against the calumnies of the Hare Brothers, excepting a brief article in the magazine *Theosophy* (Oct., 1936) disposing of the Hare book by ignoring its arguments, and the still more highbrow society in New York which claims that it alone consists of theosophists. Seemingly these propose to mount to the Temple of Divine Wisdom by a stairway in which "a valiant defense of those who are unjustly attacked" does not form one of the steps. One can only wish them success, even if one thinks of the one who would enter the sheepfold, not through the door, but by climbing in some other way.

These facts, patent enough, afford a reason for those who care to bestir themselves. The Point Loma T. S. and the *Canadian Theosophist* (Adyar T. S.) have made valuable contributions, and especially must be mentioned Mr. Jinarajadasa who, in his book, *Did Madame Blavatsky Forge the Mahatma Letters?* and in an article summarized in the last *CRITIC*, has done splendid work in presenting evidence. Aside from this, however, Adyar officialdom, wrapped in adoration of C. W. Leadbeater, has in recent years devoted more attention to defending masturbation than to defending H. P. B. (See last *CRITIC*.)

It is therefore most heartening to find that a series of books with the title *Defence of Madame Blavatsky* has been begun by Beatrice Hastings, an English writer. Mrs. Hastings is not a member of any theosophical society at the present time, but was once, for about two years, associated with the Blavatsky Lodge in London. As she tells us, she became interested in H. P. B. through reading the attack of the Society for Psychical Research, which seems to have affected her much as it did Mrs. Besant. So convinced was she of the shallow, narrow and false assumptions of the charges that she resolved on an elaborate defense of H. P. B. and collected a large amount of literature of importance for this purpose, larger, I infer, than that possessed by any other one person. This she proceeded to digest.

Result of the Digestion

The first evidence of her activity is the book *Defence of Madame Blavatsky*, Vol. I. The four sections are: (1) "Madame Blavatsky and the Mahatma Letters"; (2) "A Note on the 'Kiddle Incident'"; (3) "The Mahatma Letters and Messrs. Hare"; (4) "Mahatma K. H. and A. P. Sinnett".

I should like to quote extensively, for Mrs. Hastings' style is concise, pungent and at times sarcastic, but I can refer to but a few points. The first section, "Madame Blavatsky and the Mahatma Letters", has its chief value, I think, in pointing out the entire difference of style in her writings and in the Mahatma Letters which Messrs. Hare would have us believe were written by her. Especially it is brought out that some

of the very best of the Mahatma Letters, from the standpoint of style and of force, were written at the very time she was too ill to do much of anything. Here, too, we find a very clear statement about the K. H. telegram to Sinnett from Jhelum (p. 16). Sinnett, at Allahabad, had sent to H. P. B. at Amritsar, a letter addressed to Mahatma K. H., which the postmark showed to have been received at 2 P. M. At 4 P. M., only two hours later, Sinnett received a telegraphic reply from K. H., dispatched from Jhelum, eight hours by train from Amritsar, and subsequent investigation showed that the original telegram, on file at Jhelum, was in K. H. script. On the fraud hypothesis H. P. B. would have had to telegraph a reply to Sinnett's inquiry to a confederate at Jhelum, skilled in the K. H. script, for re-writing and telegraphing to Sinnett. She couldn't have written it herself, as Jhelum was 200 miles away and the time only two hours! The cost of maintaining a corps of skilled forgers all over the country would have run a fair sized hotel, and she a penniless old lady!

Hashing the Hares

To one who has read the Hare book, *Who Wrote the Mahatma Letters?*, the third section, "The Mahatma Letters and Messrs. Hare", will prove especially interesting. I thought I had sucked about all the juice out of the Hare lemon, but I deceived myself. The Hare book is an almost inexhaustible mine of misinformation, misquotations, false logic, wrong dates, puerilities and, I regret to say, positive falsehoods. In 19 pages (pp. 37-55) Mrs. Hastings picks the Hares to bits; she pulls off the feathers, flays them, peels off the flesh, removes the viscera and finally pulverizes the skeleton. One regrets that she could not devote the entire volume to her irate fireworks. I recommend the reading of this section to Dion Fortune and the editor of *The Occult Review*, who have passed favorably on the Hare book, evidently after a most superficial reading (see April CRITIC). Here is but one point. In the CRITIC of October, 1936, I pointed out that 26 out of the 27 purported Americanisms cited by the Hares (pp. 119-120) as proving that the writer of the Mahatma Letters had lived in America and was therefore presumably H. P. B., are not Americanisms at all, but sound British. I overlooked another feature of these "Americanisms". The Hares didn't even know what the Mahatma was talking about; they thought "mundane affairs", meaning, I suppose, business. I quote Mrs. Hastings:

"I now show Messrs. Hare in the rôle of deliberate misleaders. On p. 119, they tell the public that 'The Mahatmas' style in handling 'mundane affairs' appears in the following phrases: 'I give their list and, opposite, the true reference of the phrases. The page numbers refer to 'Mahatma Letters'.'"

I cite only six, but Mrs. Hastings manages nearly the entire lot, thus:

P. 39. "that you, at least — mean business;"

P. 60. "Some thirty-five years back."

P. 259. "And now we will talk."

P. 263. "The hopes of their original backers";

P. 269. "send you a telegram and answer on back on't";

P. 271. "we will split the difference and shake astral hands."

Refers to Sinnett as a Theosophical worker.

Refers to Mayer's hypothesis of matter as indestructible.

Refers to Sinnett's occult studies.

Refers to the Founders of the T. S. when starting a new cycle of research.

Refers to Hume's correspondence concerning an Anglo-Indian Branch.

Refers to English vs. Tibetan customs.

And more and more and more, which I do not quote, as space is lacking and even literary clowneries become stale if read too often. Suffice it to say that Mrs. Hastings has brought out many points in the Hare book not mentioned by other reviewers, and that in the finest style she

shows that the thunder of the Hares against H. P. B. and the Mahatmas is naught but the beating of rusty tin pans.

In the final section, "Mahatma K. H. and A. P. Sinnett", there is brought out the interesting point not mentioned elsewhere, I think, namely that K. H., far from having refused Sinnett an opportunity to meet him in person, actually gave him the chance, which Sinnett neglected, of meeting him at a luncheon near Darjiling. See p. 4, 60.

But time's up. I must end with endorsing Mrs. Hastings (p. 52):

"I wish that Theosophists would spare time from their own education to look into these things. A group of experts on the documents could very soon make it worth no publisher's while to print such rubbish as this Hare book."

The second volume, nearly ready, will treat of "The Shrine"; "The 'Aiyar Sauter' Phenomenon"; "The Coulomb Pamphlet"; "The 'Sewn Letter' to Professor Smith".

The T. S. "Campaign for Understanding"

Not since the June, 1936, *American Theosophist* has one read any mention of "The Greater America Plan", a rather pretentious title, to be sure, but which, when it got down to a common-sense basis, really meant a plan for the intellectual, spiritual and esthetic improvement of T. S. members. It was an excellent scheme and Dr. Pieter K. Roest was the enthusiastic engineer in chief. But Dr. Roest seems to have been totally eclipsed by Dr. George Arundale who, in rapid succession, has launched a "Straight Theosophy Campaign" which, to tell the truth, was as straight as a corkscrew, then a "There is a Plan Campaign", and now, finally, a "Campaign for Understanding".

Just what this "Campaign for Understanding" really means was somewhat obscure at first, as the Doctor seems to have announced it as a catching slogan before hatching his ideas. But now it is gradually leaking out. One learns from an article in the *May Theosophical World* (p. 117) that Dr. Arundale's "penetrative insight placed the cause of the world's physical, emotional and mental illness right at their very root—misunderstanding; and he has now launched his world-wide 'Campaign for Understanding'." He is now going to take the bull of misunderstanding by the horns. As a starter he tells us (*June Theosophist*, p. 187) that "Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours." Don't for a moment imagine that this is just Georgian froth, lacking a substantial substratum of beer. No; it is sound common-sense. The Doctor's "penetrative insight" has discovered that the world's physical, emotional and mental illness is due to one cause, "misunderstanding", and yet he tells us that these ills do not really exist—it is all the Good in many forms, all one rainbow of a myriad glorious colors, and the Doctor is just setting out to paint the lily and add another hue unto the rainbow.

Perhaps, to mention one case of many, those innocent victims of the slaughter at Guernica, had they but "understood", would have seen that it was but a part of the glorious rainbow that they should be shot down by a horde of Boches in airplanes, while the Boches, on their part, would have "understood" that shooting women and children was a part of the Eternal Good. And the robbery of a pedestrian by a footpad, the looting of a bank by its officials, the wrecking of a corporation by financial sharks, all of these, under the Doctor's comprehensive claim, are just due to misunderstanding, are a part of the White Eternal Light. And plague, pestilence and famine, earthquakes and floods and droughts—are not these among the physical ills?—these are caused by misunderstanding; they are not ills at all, but part of the Good in many forms.

Without the least doubt there are evils due to misunderstanding, and could we but see into the hearts of men we should see much good with

which we do not now credit them. But we should also see that many ills result directly from *understanding*. The men who best understand their fellow men are the ones who make the most successful criminals; they know their weak points and how to take advantage of them. Far more than in misunderstanding the evils of a moral and social nature are rooted in selfishness, in acquisitiveness, in the desire to get as much as one can for one's own pleasure, cost what it may to others, and *misunderstanding* has nothing whatever to do with the case.

The word "*understanding*" is singularly ill-chosen as a remedy for the evils of the world, yet it is better than nothing. I favor a campaign for *understanding* in the T. S. and would suggest that it begin with an attempt to understand the President of the Society, as well as to help him to understand himself, and why he puts forth such nonsense at times as the conflicting statements mentioned above. The Doctor's sad far panaceas may be illustrated by the following. About four years ago he issued a statement entitled "The World Depression; its Cause and Cure" (*American Theosophist*, Sept., 1933). He announced that the depression was caused by "ugliness". To use his phrase, it was because "Ugliness is abroad." As an illustration he cited the misery in India, attributing it to the people having lost their sense of beauty. He stated that they are now using old petroleum cans in cooking instead of the beautiful copper utensils employed in old times. Let them buy copper kettles and frying pans and keep them polished, and poverty will disappear, even though they have to starve themselves to get them. They do not use tin cans because they are too poor to get copper ones, but they are poor because they use the tin cans. We all know that it is not the cold weather that causes the mercury to fall—it is the falling mercury that causes the cold—at least we will know it if our minds work like that of the P. T. S. Further, the Doctor overlooked the fact that the greed, the graft and the grabbing, the robbery of the helpless, are largely due to the fact that those who practise them do so in order to escape from ugliness and to provide themselves with the beautiful things of life at the expense of others.

On the back cover page of the June *Theosophist* we read: "*Understanding* is the new word for *Brotherhood*." Apparently Dr. Arundale has started out to amend the English language. Not so long ago he replaced "*Brotherhood*" by "*Togetherness*". That was harmless and somewhat humorous. But this is much worse. "*Understanding*" and "*Brotherhood*" are by no means synonymous and no declaration from the throne at Adyar can make them so. The term "*Brotherhood*" was constantly used by the Masters in the Mahatma Letters and should be good enough for any theosophist, even including the regal George. This is but another weird freak of the P. T. S.

But let that pass. I have no doubt that this campaign for *understanding* will result in good when the ideas are clarified and when members are led, by ways direct or devious, to try to understand themselves and others and to grasp realities rather indulging in mushy talk about the goodness of everything, about everything being Truth, about the glorious colors of the rainbow and such like, which constitute much of the stock in trade of Adyar. To "*understand*" demands first of all to grasp facts in their proper proportion and relation. It does not mean trying to find excuses for that which is palpably evil; it does not mean shutting one's eyes to it and refraining from criticism and assuming that if one will but fold one's hands and adopt the proper mental attitude the evil will correct itself, as is taught by a popular school of thought. He who understands and refuses to act on his understanding is far more guilty than he who remains ignorant.

Something of this campaign may stick, but most of it will be forgotten when the display of Adyar fireworks ceases. Members will tire and pass on to the next fad issuing from that source. In fact, while campaigns have their use they are out of place in the theosophical life. A campaign

for collecting funds for a specific purpose comes to an end when its object is accomplished; a presidential campaign ends with the election or defeat of a candidate. But who can talk of a limit to agitating for brotherhood, or, if you prefer, understanding? Dr. Arundale's method reminds me of the plan adopted by Benjamin Franklin for improving his morals (see his Autobiography), of practising the cardinal virtues in rotation. Thus, for the thirteen virtues he considered the most important, he practised chastity for one week, temperance for the next, truth-telling for the next and so on, coming around again to chastity after the thirteenth week. Possibly the members, provided they and the Hare live long enough, will be tolerably well reformed, but new members will have to get on at way-stations. Theosophists will work on understanding for a period, until called off by Dr. Arundale, and then drop it for the next scheme that enters his head which, I most humbly suggest, should be a campaign for common-sense.

We shall feel more encouraged about this new campaign when we observe some disposition on the part of Dr. Arundale and his satellite Mr. Cook to begin by recognizing fellow theosophists of other societies as brothers, instead of wholly ignoring them as at present. As long as they persist in ignoring the Theosophical Movement as a whole, in refusing to understand or even concede the existence of theosophists outside the Adyar T. S., unless as possible enemies or schemers, others will be disposed to look on this campaign as merely another attempt to hold the members together by giving them something to keep them busy shouting. Until some effort is made to encourage a fraternal attitude towards fellow theosophists outside the Adyar fold there will be a distinct odor of hypocrisy in all talk about understanding or brotherhood.

Letter to "The Occult Review" About the Hare Brothers

Editor's Note.—The following letter was sent to the editor of *The Occult Review* on January 20th. Although the next issue was that of April, this communication was not included in its correspondence department, at the end of which the editor declared the correspondence on the problem of the Mahatmas closed. I print it here, not because I wish to suggest that the *Occult Review* editor was closing a discussion which could only lead to a revelation of his own carelessly made and unjustifiable conclusions as to the fraudulent nature of the Mahatma Letters (see April CRITIC), but in order to reemphasize a shocking example of the misrepresentations—I do not say frauds—of the Hare Brothers.

January 20, 1937

To the Editor of THE OCCULT REVIEW

SIR,—Referring to the reply of H. E. and W. L. Hare in the January *Occult Review* to the comments of Miss Helen Savage in the October issue of your journal, I am surprised to see that they deny, in item (9) on page 57, knowledge of the letter of Tookaram Tatya, in Bombay, in June, 1886, to Colonel Olcott at Adyar, which letter, on being opened, was found to have a letter in the K. H. script written on the blank back. This is of great importance, as H. P. Blavatsky was in Germany at the time and could not by any possibility have written the K. H. letter. If one will refer to their book, *Who Wrote the Mahatma Letters?*, pages 249-50, it will be seen that they had this very letter before them, in facsimile and with an historical statement mentioning Mr. Tatya, in Jinrajadasa's *Letters from the Masters of the Wisdom*, Vol. II, pages 13, 14. They distinctly refer to this book and comment on the script.

Without intending to reflect on two such eminent scholars as the Messrs. Hare, one wonders how they have succeeded in cultivating such a facility for forgetfulness, how they failed to note the significance of this letter at the time, and why, when the facsimile is clearly and distinctly endorsed "Received and opened by me this 7th June 1886, H. S. Olcott" they have changed the date in their book (page 249) to 1876, thus altering its significance entirely to the detriment of H. P. B. and

hinting (page 250) that it was concocted in America. This, I think, calls for an explanation or admission of error, as the reputation of Madame Blavatsky is at stake.

Very truly yours,

Washington, D. C.

(Signed) H. N. STOKES
Editor, The O. E. Library Critic

Om Cherenzi—Is He The Master Koot Hoomi?

Editor's Note.—In the February CRITIC I called attention to the fact that one Om Cherenzi-Lind, otherwise the Hutulktu Kwang Hsih, is being put forward by his adherents as the Master Koot Hoomi, this being directly stated in their journal *The Bodhi Renaissance* of Dec., 1936-Jan., 1937, p. 17, which statement I quoted. I further pointed out that when questioned as to the truth of this he declined to deny it. In response to this article I have received the following letter from the Ven. Hutulktu, which I take pleasure in publishing. By those who have read the CRITIC article mentioned it will be seen that this letter is entirely evasive, as I raised the question, not as to the value of his teachings, but as to whether he is or is not making a claim to be the Master Koot Hoomi of *The Mahatma Letters to A. P. Sinnett*. In fact, I hoped that this was simply the invention of some over-enthusiastic disciple. I do not consider that any teachings, no matter how good they may be in themselves, can compensate either for false pretenses, or for evading any inquiry as to such a possibility. The gentleman's official journal claims he is the Master Koot Hoomi; he himself will not deny it, and when the question is raised indulges in irascible remarks about "attacks on my person."

Straws show the direction of the wind and I think these letters are sufficiently indicative. Those who are familiar with the letters of Mahatma Koot Hoomi to Mr. Sinnett and who will compare the Hutulktu's letters with them will easily see that not only is the style absolutely different, but that if, indeed, the Hutulktu is the Master K. H., he has undergone a sad lapse in the course of years. The letter to Mr. Crump was instigated by a brief paragraph in the *Periscope* section of the January CRITIC, quoting Mr. Crump. As to his being a high spiritual teacher it is hardly necessary to comment. If he keeps on writing letters he will snuff himself out in the estimation of discriminating persons.

World Academy of Universality
of the VEN. ORDER OF ANAGARIKAS
Greater Vehicle of the Great Brotherhood
(seal)

Head Director and Instructor
Koko-Nor'Mahagompa
The "O. E. Critic"
Washington, D. C.
U. S. A.—
To the Editor:
Gentleman:

Your attacks on my person in your publication have been forwarded to me for perusal, and I wish to thank you for the publicity, although I must say that I have no particular fondness for it.

But the real motive of this note of mine is to protest for the undignified notoriety which you seem to be particularly interested in surrounding me, in person.

I do not loath criticism, when it is earnest and well intended, nor do I avoid controversy on points of philosophical concept which require a special mental effort and determined attitudes for due understanding, also when it is to vie on grounds of value. But *personality* is so utterly unimportant next to Fundamentals that I deem it irrisory to try to attain them through the persons that appear as their principal exponents, unless it is the intention, duly premeditated, to invalidate these

through direct attacks to the personality of their chief devotees and representatives.

Of course, I doubt that any reflection on my character would ever reach me noticeably, but I wish to be informed about your heretofore unconfessed motives in producing such rancorous scores on my behalf.

If there is such a thing as a "right of answer" in the American press, like in most civilized countries, I wish to have this letter inserted, as well as the one intended for Mr. Crump, of China, who uses your columns for libelous purposes.

I am, Sir, yours Obedient in World Service.

Om. Manj Padme Hum Hri

Paris, the 18th of March, 1937.

Om Cherenzi-Lind.

World Academy of Universality
of the VEN. ORDER OF ANAGARIKAS
Greater Vehicle of the Great Brotherhood
(seal)

Head Director and Instructor

Koko-Nor' Mahagompa

OPEN LETTER TO MR. CRUMP, of China, that goes also
for all those concerned

Sir:

I am duly informed of your attacks to my person in "O. E. Critic", and in answer wish you to inform in like manner your readers as to your motives, personal or otherwise, for such an attitude.

If you wish to take my person to task, I am perfectly willing to meet you on any ground chosen by you, as a gentleman. But if you are simply interested in jeopardizing Spiritual Movements of which I am Director throughout the world, or again if you simply seek to ridicule the Fundamentals and tenets of Esoteric Philosophy and the Sacred Tradition, of which I am as yet the unchallenged exponent, and to many millions of honorable citizens throughout the whole world—their living symbol, I believe it is only a matter of sheer decency to say so without delay.

Too many significant values are at stake in your attacks, intended for the stultified public, no doubt. Would it not be more in keeping with truly cultured procedures to meet me on academic grounds, in truly learned centres? And if you are not interested in Essentials, obviating truth, you prefer to display your animosity and perfidious perception against my *personality*, I call on your British fairplay, and the status of "Gentleman" which you no doubt pretend to deserve, in order to specify well your intentions and act accordingly. I am more than glad to meet opponents when they are earnest, courteous and intent on sound and dignified controversy.

It would suit your readers too, no doubt, if you told them just exactly what are your sources of information about my person. You might also enlighten them on (a) What reasons have you to know the site of the Esoteric Sanctuaries, (b) What is your connection with the Masters of Wisdom, (c) What is your status as an exponent of Esoteric Philosophy, the Sacred Science, (d) Why exoteric systems can not stand the action of the Esoteric endeavours, and (e) Why Masters of Wisdom always remain unknown to the common general public.

Now, as to my own personal points, I wish you to be frankly outspoken, making use of your organs of publicity, as long as you have the courtesy of affording me copies of same for due answer. Will you please, Mr. Crump, make public your accusations against me, in concrete and specified terms? Will you also afford public evidence of any misdeed of mine, or untruths proferred by me, but not in a simple spirit of systematic denials and with no malveillant designs.

I hope I will be responded to if I direct myself to a gentleman.

Om. Cherenzi-Lind, of Chan, Thibet.

Post Data.—I offer you my whole-hearted collaboration, and promise you to publish my complete answer for the enlightenment of all earnest seekers after Truth. Excuse my insistence, but the matter is too serious to be taken lightly, for it is not a mere person, but Principles that are at stake. Let us not disappoint sincere ones!

OM Cherenzi-Lind

AMORC Imperator—Francis Bacon—Om Cherenzi

Note by the Editor.—I have received a long and interesting letter from Dr. H. Spencer Lewis, Imperator of AMORC, dated June 8, 1937, relative to OM Cherenzi and to the rumor that the Imperator claims to be an incarnation of Sir Francis Bacon, mentioned in the January, 1937, *Critic*. The letter is too long to publish entire, but I quote certain portions which should dispose of the Bacon story. As for OM Cherenzi, the Imperator's remarks are based on an article in the December *Critic*, and bear on the dispute between the Imperator and the Ven. Hutuktu Kwang Hsih, otherwise OM Cherenzi, now posing as Master Koot Hoomi. The Imperator's claims for himself are most modest and I regret to have to pass them over. My statement that OM Cherenzi was apparently at one time a member of AMORC was based on his own statement in a letter to the Imperator, dated November 27th, 1934, of which I possess a copy, in which he says:

"Should I construe that you made me HONORARY GRAND MASTER OF AMORC, simply for the sake of satisfying my personal feeling? Certainly not. You conferred upon me such a distinction because you had something to gain by it: And your object, indeed, was to exploit my name and personality, as well as my prestige and teaching."

The Imperator writes:

I wish to comment on your article dealing with "Om Cherenzi" which appeared in your December 1936 issue, and in which reference is made to our organization. You are right in practically everything you say about this man with such an exaggerated ego except where you state that he was apparently at one time a member of AMORC but for some reason was snubbed by myself and that later he wrote me enormously voluminous letters threatening me with all sorts of lawsuits and using more invective than argument.

Permit me to state officially and very positively that this man, "Om Cherenzi Lind" and all other names and titles he uses, never was a member of any classification, any style or type of our organization. We never heard of him until he appeared at one of our annual Conventions some years ago and demanded admission to the Convention on the basis of his claims to being the reincarnation of the Dalai Lama, and being, really, in fact, the Master "K. H." Inasmuch as our convention hall will not seat over a thousand, and is a convention intended for delegates and representatives of all our branch organizations, we are forced to limit attendance to members or delegates who have credentials. We have many other meetings at which members and their friends may be present throughout the year. He was refused admission by the Credential Committee because he had no credentials. I was not informed of the incident until twenty-four hours later. However, several days later this man began his attacks upon our organization and threatened us with all sorts of suits. What you probably did not learn was that he later wrote offering to make settlements with us and wanted our organization to join with his in a combined organization that would control all the others in America or wage war on them. He has made us many propositions in the last two years or made them through his representatives, and at the same time interspersed his propositions with threatening letters. Not one of the suits he threatened, not one of the dire predictions he threatened, nor any one of his promises has ever been fulfilled, any more than have any of his claims been verified by careful investigation. Before I went to Europe this past January I made it my business to

write to a large number of the scientific and learned societies in Europe in which he claimed he held honorary membership, and I likewise wrote to a number of the same kind of organizations in America in which he claimed honorary membership. I have their replies in written and signed form in which they state that they never heard of him, and that he has never been a member of their organizations.

During my three months' visit to Europe, Asia and Africa this year I made it my business to go to Switzerland and to the very city where he claims that his great international convention was held, and at which he was duly recognized and honored as the head of everything except the street cleaning department of New York City, and I learned that although several years ago this prince of India and legate of Tibet, and so forth, had written a number of letters and solicited the attendance of representatives of various occult and mystical organizations in Europe at a planned convention in Geneva or some other part of Switzerland, they had all refused to have anything to do with it for several very good reasons. That convention was never held. Further, I learned in Paris that a number of organizations which he quotes, and to which he refers, have ignored him and have even published criticisms of him. I found that in Brussels where he claimed to have very high connections he was apparently hardly known, and where he was known he was looked on as a pretender and as unworthy of their recognition. . . .

While I am writing this letter to you to clarify many things and to add to your publication's activities in revealing the weaknesses and strengths and fancies and foibles of various organizations, may I call your attention to something which appeared in one of your recent issues where you were deceived by someone who sent you one of our monographs giving you a clue to an interpretation which that individual had, and which you innocently followed. It appeared to you, after reading our enemy's comments, that the monograph set forth a veiled pretension that I was the reincarnation of Sir Francis Bacon. You admitted in your comments that my pretension was veiled and that I had never denied what persons read between the lines. Now the person who sent you that monograph from which you quoted was not honest enough to send you other monographs in which appear the very denial you say I had never made. And the very few of our members who have written to me asking whether the monograph meant to intimate that I was the reincarnation of Bacon have received letters from me with a positive denial. But to make things stronger, and to prevent anyone from ever being misled as you were misled, I am publishing in one of our magazines that has a nationwide circulation and a circulation in many parts of the world, a positive statement that I have never considered myself to be the reincarnation of Bacon, never claimed it, have denied it whenever a few have suggested it, and that I do not know of any reason why members should come to such a conclusion in the face of what has been said in so many places in our literature about Bacon and his reincarnations. We may be wrong in what our records intimate as to the past incarnations of Bacon, but we are not wrong in what we say about my denial of the things you intimate.

In a subsequent letter to the CURIC, dated June 22d, the Emperor states:

We have no such title as "Honorary Grand Master", and never did have. We do have some forms of honorary membership that have been bestowed upon scientists and research workers who have contributed very greatly to our work, but there is no such thing as an honorary officer like an Honorary Grand Master, Honorary Grand Secretary, or anything else.

At the Periscope

Latest News in Brief.—Diseases diagnosed by dowsing, says Israel Regardie—AMORC Imperator Lewis denies having claimed to be reincarnated Francis Bacon—Next International Fraternization Convention to be held in Boston.—Manly P. Hall overworks; laid off for a month.—Detroit Liberal Catholic Church starts "rotating the pulpit"; good exercise for priests affected with "Mitre Itch".—Mr. Jinarajadasa, tired of resting, goes to China and Japan.—Streamlined Utopia approaching at full speed; "Understanding" the motive power; Arundale the engineer.—American collections for Adyar Fund net \$2,000; last year \$1,100.—Theosophical Society has nothing to do with "Back to Blavatsky", says Arundale; it's Forward with George and Rukmini.—Mahatmas wear crowns like King George, says Arundale.

A Correction.—In the May-June CRITIC it is stated that Mr. E. A. Neresheimer left Point Loma shortly after the death of Katherine Tingley. This is incorrect. I am informed that he and Mrs. Neresheimer resigned from the Point Loma T. S. and left Point Loma in 1928, whereas Mrs. Tingley died a year later, in the summer of 1929.

Another Birthday.—This issue begins the twenty-fifth volume of the CRITIC. The first issue was dated August 30, 1911. We still have with us a few of those who subscribed for the first volume, and we thank them for sticking with us so long. Let me quote from the "Prologue" to the first issue: "It is intended that the reviews shall be, not the usual mush-and-milk notices, but comments suitably spiced with pepper and mustard when necessary, which so far as may be will present some principle, either esthetic or scientific. No doubt in doing so the CRITIC will be accused at times of lack of reverence and regard for the feelings of others. If so, remember that the rubbing of your bump of veneration and complaining that we have hurt you may prove, not that we have hit you hard, but that you have a sore head. If, instead of accusing us of irreverence, you will take the trouble to look, you will see that our bump, if not as sensitive, is nevertheless as large as yours, and that we prize faith and all that is good, great and sacred as highly as you do." It is for others to judge whether the CRITIC has consistently adhered to this policy. Without doubt it has made mistakes at times, and perhaps judged too harshly, but no one can charge it with having said anything it did not sincerely believe. May I hope that its friends will do what they can to enable the twelfth issue of this twenty-fifth volume to arrive on schedule time?

Dr. Arundale on the Coronation.—A Coronation celebration meeting was held at Adyar and Dr. Arundale addressed the assembly, his "eloquent address" being given in part in the June *Theosophical World*, p. 132. To use an expression applied to the Archbishop of Canterbury by a Canadian visitor to the London event (*Manchester Guardian Weekly*, June 4) the Doctor "seemed moving placidly in an atmosphere of mellow religiosity." He told them that he had "heard for many days the chantings of the Devas", presumably rehearsing for the final event. He also said: "The Masters wear Crowns. Those immediately around them wear coronets, just as in the outer world kings wear crowns and the so-called nobility wear coronets." Even the Holy Oil used in anointing the King has its counterpart in the inner world. In fact, the Doctor's idea of the other world seems to differ but little from that in the old children's hymn:

"I want to be an angel, and with the angels stand;

A crown upon my forehead and a harp within my hand."

Perhaps the Doctor could tell us whether the late Leadbeater is now wearing a crown and whether he has overcome his abhorrence of tobacco and has learned to smoke like the Master M.

Suicide Bridge.—Pasadena, Calif., has a bridge which has long been noted for the frequent suicides effected by jumping from it. As far back as 1932 the Glendale Lodge, T. S. (Adyar), located near Pasadena, decided to put a stop to this. In *The Theosophical Messenger*, May, 1932, p. 149, we read: "Glendale Lodge, California, is rendering a beautiful and effective service by the regular use each week of a suitable invocation intended to create a powerful thought form of protection over a certain bridge in Pasadena where there have been many suicides." The *Messenger* expresses confidence in their success. However beautiful the service, it appears not to have been "effective", for the suicides continued and up to this date (July, 1937) have amounted to not less than eighty. Consequently the city fathers have decided to erect a high fence along the bridge, which none but expert and determined fence climbers, bent on self-destruction, can scale. It is suspected that the good Glendale theosophists, in their eagerness, forgot to provide the thoughtform with suitable self-protection, lacking which it was seized with a suicidal impulse and jumped overboard.

Where are Besant and Leadbeater?—A questioner at the recent Adyar South Indian Conference of Theosophical Lodges put this question to Mr. Jinarajadasa: "Where are A. B. and C. W. L.? How are they engaged and how long approximately will it be before they come back to life?" (May *Theos. World*, p. 103). Mr. Jinarajadasa, to his credit be it said, was honest enough to reply that he doesn't know, though it took him nearly a page to say so, but he suspects that they are hard at work at something. The questioner should have interrogated Dr. Arundale, who claims to be their agent on earth. He would have learned that Mrs. Besant is very busy with present European conditions, but that she and Charles have time to make ghostly visits to theosophical conventions. But we are not left entirely in the dark. If we can accept Mr. Leadbeater's own account of Kama Loka, otherwise purgatory, he is strutting around in pontifical garb with a hornets' nest on his head, imagining himself still a bishop. I suggest that the late Irving Cooper is there also, imagining himself embroidering the bishop's vestments.

G. de P. Goes to Europe.—Dr. de Purucker expects to visit Europe for about two months, leaving his anchorage at Point Loma about the middle of August and returning about the end of October. He expects to be accompanied by his sparkling Secretary, Miss Elsie V. Savage, and Mr. Iverson Harris. Dr. Fussell will be left at home to keep house. He will have varying addresses but can be reached by addressing him c/o A. Trevor Barker, 38 Gurney Drive, Lyttleton Road, London, N. 2, England. Holland and Sweden are on his program and a Point Loma T. S. convention in New York late in October.

Dr. Arundale's Illness.—Friends of Dr. Arundale will regret to learn that, according to the official report of the convention of the Australian Section, T. S., the Doctor's illness, before referred to, is due to gall stones, which he is trying to eliminate without resorting to a surgical operation. Those who know what this means will appreciate his persistence in his work.

Esoteric Esoterics.—Dion Fortune, who has but little use for oaths of secrecy, seeing that the "secrets" can usually be found in books accessible in shops and libraries, tells us in the July *Inner Light* (p. 187) of her series of articles on "The Mystical Qabalah" in that journal: "It is amusing to note that the chapters of the 'Mystical Qabalah', which originally appeared in these pages in serial form, were reprinted in America as a very, very esoteric correspondence course that sold at fifty dollars." Probably the suckers who paid the fifty dollars each would have declined to subscribe for *The Inner Light* magazine, which can be had at six shillings sixpence a year and no questions asked.

Criminal Record of Jews.—There has been so much talk in Nazi quarters about the criminal tendencies of the Jews that those with a hunch for Hitler are likely to be taken in by it. It is therefore of interest to refer to two learned statistical articles by Liebmann Hersch, professor in the University of Geneva, in the November-December, 1936, and March-April, 1937 *Journal of Criminal Law and Criminology* on "Delinquency among Jews". The second article deals with Warsaw alone. These are crammed full of statistics compiled from the court records, and both ex-Russian and ex-Austrian territory in Poland are covered. The results of the study are astonishing. It is impossible here to enter into details, but it may be stated that all types of offenses are covered, political and otherwise and that in nearly all cases, from theft to sexual, the Jews show a far lower criminality than the non-Jews, in fact in some types nearly vanishing. In the special analysis for Warsaw it is shown that in only three out of 40 kinds of crime do the Jews surpass non-Jews, namely in espionage, offenses against compulsory military service and offenses against state monopolies. In the remaining 37 the percentage ranges up from zero, but the average, as compared with non-Jews, is only 30%. Female offenses, as prostitution and allied delinquencies, are astonishingly low. Other lands are not dealt with, but it is interesting to note that aside from Germany, Poland is the country where the Jews are worst treated.

Point Loma "Forum" Dons New Dress.—The Point Loma Theosophical Forum gets ever more interesting. The general editorial makeup also shows great improvement. But what tickles me is it has adopted a most tasteful new cover which in itself inspires respect. I detest fancy covers, and when I see a theosophical publication adorning itself with pictures, with symbols and shooting stars I imagine the waste basket saying: "Give it to me; it's just what I like." Not even totem poles afford complete protection against such feelings.

"Back to Blavatsky".—A friend wants the term "Back to Blavatsky" changed to "Forward with Blavatsky". This reminds me of a proposal made years back when the phrase was new, to change it to "Forward with Blavatsky and Annie Besant." For some reason "Back to Blavatsky" seems to have vexed certain persons. One group ridiculed it because, so they said, "We never left Blavatsky." Seated on the wall of the theosophical heaven they would belittle the efforts of those who would induce others to enter. It cannot be denied that many did leave her and pursue after vociferous individuals who, being alive while she was dead, held the floor. The phrase excited the ire of Mrs. Besant who, after having once stated that all we know of Theosophy we owe to H. P. B., uttered expressions which virtually amounted to saying: "Why back to Blavatsky? Don't you have me and my brother Charles?"

Astrology and the Duke of Windsor.—Those interested in astrological prognostications should read the article on the horoscope of King Edward VIII in the September, 1936, *Canadian Theosophist* (p. 212). Evidently the astrologer under-estimated the influence of Venus.

Temple of the Rosy Cross.—This organization, started by Mrs. Besant among theosophists, and as suddenly squashed by her after much money had been invested in outfits, is long dead, but the following, taken from a private circular of the New York Lodge, T. S., January, 1914, shows how the thing worked. Be it remembered that Mrs. Marie Russak (now Hotehener) was the Grand Panjandrum of the R. C. in America. A letter states: "A certain member, initiated by our dear Mrs. Russak, Sunday morning, November 30th, told me that during his consecration a whole new inner world opened up to him, and he became positively convinced that Mrs. Marie Russak is the greatest person on this continent at the present time."

The Latest Book on Alchemy

Prelude to Chemistry; by John Read, F. R. S. 328 pp., 103 illustrations. The Macmillan Company, 1937; \$5.00, from the O. E. LIBRARY.

This book, by a professor of chemistry in the University of St. Andrews, Scotland, gives a sympathetic view of the old alchemy and its development into modern chemistry. 103 illustrations from old alchemical works. The subject is treated in a popular, untechnical and un-nonsensical fashion by a fellow of the Royal Society. The name of the publisher is a guarantee of its value.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.30.

Basil Crump, well-known to Critic readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are partly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

"Concentration and Meditation"

Concentration and Meditation is a reprint of a remarkable series of articles prepared by the Buddhist Lodge of London and reprinted from *Buddhism in England*. It presents the Buddhist views and methods on these subjects and includes an account of Zen Buddhist procedure. 340 pages with glossary, bibliography, and index. Price, \$1.25, from the O. E. LIBRARY.

Did Madame Blavatsky Forge the "Mahatma Letters"?

This important series of articles by Mr. Jinarajadasa on the genuineness of the Mahatma Letters, published in *The Theosophist* and reviewed in the Jan.-Feb. CRITIC, (1935) has been issued in book form. Thirty facsimiles of letters by six different Masters, by H. P. B. and Damodar, and other pertinent matter. Price, \$1.25, from the O. E. LIBRARY.

Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LIBRARY.

Also, Crosbie's *Answers to Questions on Judge's Ocean of Theosophy*, \$1.50.

H. P. B.'s Introductory to "The Secret Doctrine"

The Secret Doctrine? What is it about? Read H. P. B.'s "Introductory," now reprinted in pamphlet form. Price, 20 cents.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

H. P. Blavatsky to the Archbishop of Canterbury

H. P. Blavatsky's famous Open Letter to the Archbishop of Canterbury, first printed in *Lucifer*, points out the failings of the Christian church represented by the Archbishop. Still holds good; a different shirt but the same stuffing. Twenty cents or ten pence from the O. E. LIBRARY (U. S., Canadian or British stamps).

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

Clearance Sale

Unused copies. Cash or C. O. D. only. Mention substitutes if possible. Subject to withdrawal without notice.

Arundale, G. S.—Thoughts on "Feet of the Master", cl., \$0.62 (from \$1.25).
Bartlett, H. T.—Esoteric Reading of Biblical Symbolism, cl., \$1.25 (from \$2.50).

Blavatsky, H. P.—Voice of the Silence, various editions; cl., \$0.30, ppr., \$0.13 (from \$0.25).

Bleich, Aimée—To Those Who Suffer, ppr., \$0.20 (from \$0.40).

Bourchier, Helen—Crown of Asphodels, cl., \$0.30 (from \$0.60).

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Epitome of Science of the Emotions (B. Das), ppr., \$0.35 (from \$0.75).

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Cousins, James H.—The Basis of Theosophy, cl., \$0.25 (from \$0.50).

Despard, C.—Theosophy & the Woman's Movement, ppr., \$0.13 (from \$0.25).

Dunlop, Daniel N.—The Science of Immortality, bds. \$0.80 (from \$1.60).

Quest, L. Haden—Theosophy & Social Reconstruction, ppr., \$0.13 (from \$0.25).

Gutick, Alma K.—Book of Real Fairies, cl., \$0.30 (from \$0.60).

Leadbetter, U. W.—The Christian Creed, cl., \$1.50 (from \$2.00).

Mallet, Ethel M.—First Steps in Theosophy, cl., colored plates, \$1.00 (from \$2.00).

Martin, Eva—The Secret of a Star, cl., \$0.75 (from \$1.50).

Milburn, R. G.—Religious Mysticism of the Upanishads, bds., \$0.55 (from \$1.10).

Savage, Elsie M.—On Tour with G. de P., ppr., \$0.25 (from \$0.50).

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Expanded Theosophical Knowledge; Nature's Mysteries; Superphysical Science; The Social Upheaval in Progress; each \$0.13 (from \$0.25).

Trans. London Lodge, viz. The Infinities of Progress; Theosophy and the Problems of Life; Theosophical Teachings Likely to be Misunderstood; The Knowledge Needed for Progress; each, \$0.20 (from \$0.40).

"Server"—Meditations from "At Feet of Master", bds., \$0.30 (from \$0.60).

Stephen, Daniel R.—Patanjali for Western Readers, ppr., \$0.20 (from \$0.40).

Tomes, Bertram A.—Secret Doctrine & Modern Science, ppr., \$0.13 (from \$0.25).

Upanishads, Spirit of the—Selections, cl., \$0.40 (from \$0.75).

Ward, A. H.—The Seven Rays of Development, cl., \$0.50 (from \$1.00).

Whyte, Herbert—The Great Teachers, cl., \$0.35 (from \$0.75).

H. P. Blavatsky, an Outline of her Life, bds., \$0.40 (from \$0.75).

Is Theosophy Anti-Christian?, ppr., \$0.13 (from \$0.25).

Nucleus of a Theosophical Library

All from the O. E. LIBRARY. Prices subject to change without notice.

This concludes the list of selected books. The complete list will be sent on request.

Theosophical History—

Olcott, Col. H. S.—Old Diary Leaves, Vol. I (1874-78) out of print; Vol. II (1878-83); Vol. III (1883-87); Vol. IV (1887-92); Vol. V (1893-95); Vol. VI (1896-98); each, \$3.50. Sold separately.

Jinarajadasa, C.—The Golden Book of the Theosophical Society, \$6.50. The best collection of original documents, photographs, chronological data, etc. Very valuable for students of the history, but seriously biased by the author's special predilections.

Williams, Gertrude Marvin—The Passionate Pilgrim; a Life of Annie Besant, \$3.50. The best life of Mrs. Besant and most authentic account of the growth of Neo-Theosophy.

Theosophical activities, especially in the Adyar T. S. since the ascent of the throne by Mrs. Besant, will be found fully described in the O. E. LIBRARY CHURCH. A file of this, from August, 1917, to January, 1937, lacking only two or three issues, can be had for \$5.00. Contains much information not accessible elsewhere.

Underhill, Evelyn—Mysticism, \$5.00.

Practical Mysticism, \$2.00.

By a leading writer on the subject.

The Upanishads—F. Max Müller's collection of the chief Upanishads, part of the Sacred Books of the East series, the two volumes in one, \$5.50. Still the best standard collection and invaluable to students.

Walker, E. D.—Reincarnation; a Study of Forgotten Truth, \$1.25.

An old classic and probably the best book on the subject.

Leadheater Debunked

Ernest Wood's book, *Is This Theosophy?*, is the best exposé of Leadheater's pseudo-clairvoyance yet written. Mr. Wood was long his private secretary and was witness to his faking clairvoyant "investigations". \$2.60, from the O. E. LIBRARY.

A New History of Science

A History of Science and Its Relations with Philosophy and Religion, by William Cecil Dampier, M. A., F. R. S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$2.50 from the O. E. LIBRARY.

Since Whewell wrote his famous *History of the Inductive Sciences* nearly a hundred years ago, no such complete record of the intellectual achievements of man in the way of comprehending the Universe has appeared. Beginning with 2,500 B. C. it covers the latest important discoveries, deductions and speculations of our most eminent men of science of today in every field of research, and their philosophical and religious bearings. Fascinating as a novel, and far above the ordinary sketchy history, to read it is to get a fair education in all of the sciences, a clearer grasp of Nature, from atoms to nebulae, from the amoeba to man.

A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*. A standard work. I have long used it and find it to meet practically all requirements. Price, \$4.00, from the O. E. LIBRARY.

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OYSTERS!

That you may not think that the CRITIC is the only journal which holds that a defense of H. P. Blavatsky against the attacks made on her honor is most essential at the present time I take the liberty of quoting from an article by A. Trevor Barker, editor of *The Mahatma Letters*, in the June-July *English Theosophical Forum*, entitled "Theosophical Slackness". Mr. Barker says in part:

"That there is an all too prevalent attitude of apathy among Theosophists in regard to the whole question of the support of H. P. Blavatsky before the world, and the defence of her reputation and literary integrity whenever these are attacked, does not admit of any possible doubt; but the extent of this apathy among students of Theosophy has recently been brought home to us with somewhat of a shock. We drew attention in our last issue to the first of a series of volumes by Beatrice Hastings entitled *Defence of Madame Blavatsky*, and we have been astounded by the reception given to this invaluable vindication of her integrity by certain Theosophists, who, Pratyeka-like, appear to regard all such questions as of no possible concern to them, because forsooth *they* do not question either her good faith or her integrity. In other words they have accepted her Teaching, and have not for a moment considered that in doing so they have incurred a debt and an obligation to her memory which they could not adequately repay, even if they did *all* that lies in their power to support her before the world in every situation in which such support is called for. More than one of this kind of Theosophist has stated: 'H. P. B. does not need any defence as far as I am concerned; therefore I do not need to bother my head about such books. Let those read it who doubt her, if they want to.' ..."

My own observation confirms Mr. Barker's statement, and more so. It is of course impossible for large numbers of theosophists to rush into print with their defenses of H. P. B., for most have not had the time or opportunity of preparing and publishing factual evidence in her behalf, nor would it be desirable, for such expressions would for the most part be mere expressions of faith. But this much is possible for all; nearly everyone can do something towards expediting the work of those who are fortunate enough to have the data and the willingness to collate them. I am not referring especially to the CRITIC, which has spent twenty years in the defense of H. P. B. and her Theosophy, and of whose readers scarcely one in ten is willing to contribute a dollar or even a dime in its support. I have in mind the book of Mrs. Hastings referred to by Mr. Barker and reviewed in the last CRITIC. I am told that the reception accorded the book by theosophists is not in the least encouraging; that it is necessary to sell a considerable number in order to secure funds for the continuance of the series, and that theosophists in general are willing to let Mrs. Hastings do all the work and bear all the expense for what is clearly of benefit to them. I can confirm this statement to the dot.

I suggest to those whom it may concern to whom these presents may come to ask themselves whether they really believe that their Theosophy is going to do them any good or get them anywhere as long as they are satisfied with receiving continually without giving in return. Have they grasped the principle that every benefit received is an obligation to give in return, in whatever measure and by whatever means they can do it, and that those who will not recognize this fact are incurring a karmic debt which inevitably must be discharged sooner or later, and probably, if later, with interest? This is a fundamental theosophical principle, and what's more, it is common-sense. He who receives without giving what he can, even though it be but the widow's mite, is fostering a spirit of selfishness which is surely leading him to the left-hand Path. We know the slogan: "Salvation's free to all". It isn't; it is a pay as you go proposition. The oyster gets its living free; its food is brought to it by the waters; and as a result it remains—an oyster. And nature affords still worse examples, the parasites which lodge themselves in places where food comes to them already digested, and which end by becoming nothing more than reproductive bags, "sans eyes, sans teeth, sans taste, sans every thing".

This rule runs throughout nature. He who receives benefits and does not repay them is on the downward course and will end ultimately as an oyster of a sort, if not as a glorified tapeworm. Yes, even worse. Theosophists talk of black magicians, of duggas and the like. What are they? They are those who have had their opportunity to evolve in the right direction by paying willingly for what they have received, but who were so intent on getting salvation free and enjoying it to the limit that they have gotten, not salvation, but prospective damnation; they have accumulated such a pile of karmic debt of unpaid obligations that it can never be paid off, and ultimate bankruptcy faces them.

I do not believe this because I have read it in some theosophical book, but because the whole of nature proves it. If there is such a thing as evolution of the soul, it must follow nature's method—pay for what you get or be finally ruined. No matter how high you may climb on the ladder through development of will power, of intellect, if selfish enjoyment, greed, personal ambition gratified at the expense of others, are your motive power, sooner or later you will fall off.

This much talked-of "evolution"—"God's plan" as some like to call it—is not something which is ordained by the gods and which takes care of itself and carries you along as if you were sitting in a car with the driver paying for the gasoline. It is something which works through self-induced and self-devised efforts, (checked by Karma) as H. P. B. tells us in *The Secret Doctrine*. Theosophists talk endlessly about karma which, if one can infer from what one reads, means that if you don't do anything naughty your karmic record will be clear; you won't suffer from mumps, measles, smallpox, financial difficulties, or get smashed in an accident or bitten by a mad dog. It is far harder to realize, and to realize it strongly enough to make it a principle of action, that a sin of omission is as bad as a sin of commission; that if you do not pay your obligations, if you continue to enjoy without recognizing that it is an obligation and acting accordingly, evolution is not for you; your prayers, your study of the abstrusities of theosophical or any other sort of philosophy, your meditation, sitting cross-legged and staring at your navel, or this or that sort of yoga will avail you nothing if you disregard the very first element of acquiring good karma—root out selfishness.

"All paths lead to God" is a favorite expression and is always in the mouths of those who like to indulge in easy and pleasant ways of getting saved. But it is not so unless, added to these there is the fundamental principle—pay for what you get, and pay as you go along. You may call such payment "sacrifice" or what you will; it matters not. Without it psalms and prayers and incense, the music of the choir and organ, the performances of the priests, count for nothing at all; they are just the

spice to be selected according to taste, as you would choose pepper, mustard or tabasco sauce.

Coming down to the point, I think that theosophists who believe they have learned something valuable from the teachings of H. P. B. should wake up and do what they can to defend her memory, so that others may not be deterred by slander from profiting by what she taught. Most may not be able to man the guns, but they can at least help to supply the ammunition, or even carry water to those who are doing so. The attitude of certain theosophists referred to by Mr. Barker and which I can substantiate fully is, apparently, I am sorry to say, the most disheartening feature of the Theosophical Movement today.

NOTE.—*The English Theosophical Forum*, quoted above, is edited by A. Trevor Barker, to whom the world owes the publication of *The Mahatma Letters*. Though a small periodical it shows the fighting spirit so much needed in these days of theosophical *laissez-faire*. It may be had for one shilling sixpence or about 3½ cents a year from 3 Percy Street, London, W. 1, direct, or we will forward your subscription for 10 cents additional to cover costs.

Where The Worm Dieth Not and The Fire Is Not Quenched

The fire of enthusiasm which inspires the *CRITIC* is not quenched, but it must be said also that the worm dieth not. That worm! Ay, there's the rub. This worm has gnawed his way into our cash box, and continually threatens to make the Editor's enthusiasm of no effect, in fact, to make his life a fairly good imitation of the bad place. The editor of *Buddhism in England* attempts to cheer me by writing that the support of a magazine is in inverse proportion to its quality. If so, the *CRITIC* must be getting better every year, for this year the support tendered would hardly butter a sandwich. That may be a compliment to the *CRITIC*, but I can't help thinking of the worm. I hate to make a noise, but what else can one do? I am not calling the reader of this paragraph an oyster, so don't take offense, but I suggest that he read the leading article in this issue dealing with oysters, and decide the question for himself.

Pekka Ervast and Theosophy in Finland

Theosophy reached Finland in 1891 through newspaper articles, and in the same year the first Finnish theosophists joined the Scandinavian Section of the Theosophical Society. In 1894 Pekka Ervast (born December 26th, 1875) who was to become the most prominent figure in the Finnish theosophical movement, embraced Theosophy with enthusiasm. At the beginning of the century he was in Sweden, where he was doing active theosophical work. Instead of staying there as he was asked, he returned to Finland, doing exclusively theosophical work until his death in 1934.

In the years 1899-1905 the theosophical activities were somewhat thwarted by the reactionary Russian regime, but the work was nevertheless carried on, especially among the working people.

In 1905 (*Omatunto* ("The Conscience")), the first Finnish theosophical journal, made its appearance, and before the foundation of the Finnish Theosophical Society in November, 1907, such classics as Olcott's *Buddhist Catechism* and H. P. B.'s *Key to Theosophy*, had been published in Finnish. In 1908 *Omatunto* changed its name to *Tietäjä* ("The Wise One"), and from 1921 onwards it has been published under the name of *Ruusu-Risti*, in accordance with, and as the organ of the new theosophical society which, after many years of germination, grew out of the old body which no longer represented the Theosophy of H. P. B.

The years 1910-1916 were externally a period of growth, but internally the Finnish national society mirrored the vagaries of the Adyar Headquarters. Pekka Ervast came to represent views contrary to those of Mrs. Besant. He opposed the World-Teacher movement, knowing through his own spiritual experiences what was the real meaning of the

"Coming of Christ". As to the war problem he realized that the Adyar T. S. had abandoned the ideal of brotherhood, falling to the servitude of politics. War, although in worst cases the inevitable outcome of human ambitions, could never be sanctioned by the Masters of Wisdom. Should the ethical code of the E. S. members be inferior to the plain injunctions of Buddha or those of Jesus?

In 1917 Pekka Ervast resigned his post as the General Secretary which he had taken care of for ten years, accepting it, nominally, once more for a year in 1918. The Finnish T. S. was now dividing into two groups; the majority had an inclination towards social reforms—not to speak of the neo-theosophical ideas of that period. Pekka Ervast and the minority considered Theosophy as being a spiritual message for reforming individuals in the first place. In 1920 Pekka Ervast's plans to organize two parallel sections within the Finnish T. S. being frustrated, he founded together with a group of old theosophists, November 14th, a new society independent of the Adyar T. S., which was given the name of "Ruusu-Risti, Society for Occult Research in Finland". Pekka Ervast was elected its Leader for life.

The name of Ruusu-Risti (the Rosy Cross) was adopted chiefly to denote the practical character of the new Society, or Order, as it was termed later. It was the plan of Pekka Ervast that Ruusu-Risti should realize the Wisdom-Religion by setting forth the true teachings of Christianity. In order to do that, the necessity of studying other great religions as well is inculcated in its members. Special stress is laid upon the practical ethics of the Great Teachers (e. g., the Eightfold Path of Buddha; the Paramitas; the Five Commandments of Jesus Christ) the ethical Way being, as it is held, the most reliable Occult Path.

Pekka Ervast, seeing that cooperation of independent theosophical societies would be of far-reaching results, submitted to the Theosophical Congress of 1921 in Paris a proposition concerning the foundation of a league of theosophical societies. The Congress had, however, "no time to discuss the proposition".

Pekka Ervast died May 22d, 1934, and Mrs. Hilda Pihlajamäki, a theosophist of long standing, was elected his successor. Pekka Ervast left a considerable literary heritage, part of which is still waiting for publication. Two of his works are available in English, *H. P. B.* (a play), and *The Sermon on the Mount*, both published by the Theosophical Publishing House, London.

The Ruusu-Risti Order is doing serious work with the firm conviction that it has a mission as an expounder and preserver of H. P. B.'s Theosophy in the North of Europe. As a school for individuals who are members of Christian churches by birth, Ruusu-Risti is preparing the ground for a new Reformation of Christianity that will be a natural result from Theosophy in practice.

Ruusu-Risti has at present over eight hundred active members, although no special propaganda for increasing membership has been done.

That Theosophy has become in Finland a spiritual factor to be reckoned with is largely due to the life-work of Pekka Ervast, who was one of the true Servants of Humanity.

JORMA PARTANEN

NOTE.—If any of our subscribers read Finnish, they would find the magazine *Ruusu-Risti* a valuable acquisition. It is published monthly and the annual subscription is two dollars, to be sent direct to *Ruusu-Risti*, Meritullinkatu 33, door 2, Helsinki, Finland.

A Handwriting Expert De Luxe

Below I quote part of a letter to *The Canadian Theosophist* from A. Trevor Barker, editor of *The Mahatma Letters to A. P. Sinnett*, a copy of which Mr. Barker has kindly sent me. It gives the facts about the direct examination of the manuscripts of the Letters by Mr. Wm. Loftus Hare, co-author of *Who Wrote the Mahatma Letters?* Mr. Barker writes, in part:

"... You and others may have wondered why I have not made a contribution myself to refute the conclusions drawn by the Hares. I have not done so simply because I knew that it would be useless for the purpose in view to state what is the fact: that the Hares abused the confidence of myself and the Executrix of A. P. Sinnett, in coming to us in the autumn of 1925 with the statement that they wished to bring out a work of serious and scholarly criticism of what they described as 'that most important work,' *The Mahatma Letters*. Mr. Loftus Hare had managed in my absence to extract a half-promise from the Executrix that he should be allowed complete freedom to examine the original MSS. I personally arrived on the scene in the nick of time, and a rapid decision had to be taken between two alternatives: either to allow him to examine the MSS, as we had nothing whatever to hide, lest a refusal should give color to the suggestion that there was something that we wished to keep concealed; or on the other hand to give him a categorical refusal out of what would have amounted to fear of consequences which were necessarily an entirely unknown quantity. We decided that he should be given the opportunity to examine the MSS. under strict supervision in my presence. This experience will always remain one of the most unpleasant recollections of my life. The examination took place, as far as I remember, from about 7 p. m. till midnight on a single evening (there may, or may not, have been a second evening devoted to the Blavatsky letters). Mr. Hare's attitude throughout was that of a detective, and for the time being he played the role of Hodgson of the S. P. R.

"I was out of England a few weeks later when there appeared a series of double-column articles in the 'Morning Post' of a sensational and misleading character, together with posters on all the 'Morning Post' placards 'Exposure of Bogus Mahatmas', or words to that effect. You can imagine the feelings of Mr. Sinnett's Executrix and myself when we saw what we were forced to conclude was 'This work of serious and scholarly criticism.' Subsequent events seem to show that their book was hastily prepared but that they were unable to find a publisher until Messrs. Williams and Norgate were misguided enough to risk the expense of publishing such an utterly worthless, prejudiced and one-sided criticism. It is but just therefore that the book has been a failure from the publishing point of view.

"There is the whole story, and when the book finally appeared I came to the conclusion, as I have stated in my review article, that nothing but facts and still more facts are of the least use in combating unscrupulous writers of this kind. Mere pious opinions are useless. An expert knowledge of all the voluminous documentation of the whole of the early Theosophical literature was an indispensable part of the equipment necessary to refute such an attack. It would also have been necessary to have the whole of one's time free for the purpose."

The above throws more light on the Hare book. Please note this point. There are 146 letters in the volume *The Mahatma Letters to A. P. Sinnett* and 207 letters in the volume *The Letters of H. P. Blavatsky to A. P. Sinnett*, the latter including others than those written by H. P. B. to Sinnett. Total, 353 letters, these constituting the collection in charge of Mr. Sinnett's executrix. Mr. Hare had five hours, or if two evenings were consumed, ten hours, to examine and pass on these documents—to make a "serious and scholarly criticism". Mr. Hare in his book enumerates twenty different writers; he makes a practically complete list of the purported Mahatma Letters, notes down for publication the kind of paper, the sort of ink or pencil used, the kind of pen used, if any, makes special notes on many of them, compares them with each other, comments on the character of the handwriting with the air of an expert, studies the Devanāgarī characters found in some of them with the critical and analytical manner of an expert Sanskritist, decides which letters were

written by whom, which letters were forged, and, be it remembered, all this involved pulling the letters out of their proper place in the file, studying the handwriting, looking for the possible writer by comparison with other letters and putting them back. And remember, too, that he was not permitted to take any letters away with him for more careful study, nor to take photographs. And in his book he sums up his conclusions in the following paragraph (p. 230):

"It is now possible to say, from an examination of the Letters, that those which purport to come from the Masters or to be written for them are in ten different hands, viz. K. H., M., Subba Row, Damodar, Bawaji, Mohini, Gjual Khool, Maude Travers, the unknown amanuensis, and H. P. B. . . ."

All this sounds plausible, but stop and think. *Three hundred and fifty-three letters examined in five hours, which is at the rate of fifty seconds devoted to each on an average*—or, if you will allow him two evenings, about 100 seconds, or less than two minutes each! And this includes all of the above processes, the taking of notes, the comparisons, enabling him to decide that peculiarities of handwriting indicate that the K. H. letters were written by a Russian—doesn't the letter "r" prove it?—time for conversation and, let us hope, an occasional cigarette as a sedative.

Good Lord! with what lightning rapidity must Mr. Hare have worked! Would any creditable handwriting expert risk his reputation as an expert, or any scholar his reputation for scholarship on work resembling nothing so much as a man hunting for a lost thousand pound note in a mountain of rubbish, and his life depending on finding it quickly? Even Jehovah, descending in a whirlwind, could not have outdone Mr. Hare. And one can imagine the jitters of Mr. Barker when this handwriting Jehovah descended in a whirlwind among his precious documents.

Nor is that all. How does it happen that Mr. Sinnett, a man of the world and of business, with a large editorial correspondence, could have overlooked the fact—if fact it be—that these letters were not written by the supposed Mahatmas, but by ten different persons, some of whom he was well acquainted with and whose writing must have been familiar to him? Certainly, being deeply interested he must have studied and read and reread these letters many times. And what must one think of Mr. Barker, who transcribed the letters for publication, a slow and painstaking work, for failing to note the facts so patent to Jehovah Hare in his fifty seconds' examination?

And is it not funny that W. L. Hare, in the paragraph quoted above, claims *ten different writers* for the Mahatmic letters, while his brother, Harold E. Hare, co-author of his book, and a more deliberate Jehovah, attempts to show that similarities of style, including identical key words, supposed Americanisms, Gallicisms, Dog Latin and the like—fully commented on heretofore in the *Caric*—prove that they were all written by Madame Blavatsky herself.

Fifty seconds a letter! I am really entranced with the audacity of the Hare Brothers in foisting such a performance on the public as a work of serious scholarship, as well as with the stupidity of those who have taken it seriously.

Why The Theosophical Society?

The motto of the Theosophical Society (Adyar) is: "There is no Religion higher than Truth". From this one might infer that the pursuit of Truth, the effort to discover Truth, is the chief reason for the Society's existence. Not so, however, if we are to accept the pronouncement of Dr. George Arundale, the president of the Society. In an article in the June *American Theosophist* on "The Independence of the Theosophical Society" he tells us (p. 126):

"And with regard to all individual conceptions, the Society as such is not concerned with what may in fact be true, for while truth

exists, indeed is life itself, yet must each individual member discover it for himself—and, if I shall not be misunderstood, to no small degree by himself”.

We have then a society, if we grasp his idea, which proclaims that “There is no Religion higher than Truth”, and which yet “as such is not concerned with what may in fact be true.” If each individual member must discover the truth for and by himself, why a society at all?

The Doctor is quite right in holding that membership should be open to any earnest person irrespective of creed, or without creed, who believes in Universal Brotherhood. But the “Objects” of the Society are not limited to this. The “study of comparative religion, philosophy, and science” may be a quest for truth, or it may be conducted in the spirit of the person who collects and studies postage stamps. But the third Object, “to investigate the unexplained laws of nature and the powers latent in man” is certainly a search for truth, yet the Doctor tells us that the Society as such is not concerned with what may in fact be true. I take it that the broad basis of membership was intended to attract people who desire to find truth, not to form a social club, or one where each could exploit his own conceptions which he brought with him on joining, but to leave it to them to see ultimately the advantages of the Ancient Wisdom. In fact, as it is a Theosophical Society, it exists for studying and spreading Theosophy, not as a museum of religious natural history or paleontology.

That was certainly the idea of H. P. Blavatsky, yet the Doctor tells us (p. 121):

“No less must the Society refuse identification with a movement called ‘Back to Blavatsky.’ Blavatsky is no more a creed than Besant or Leadbeater, *fons et origo* of our life though she was.”

And again (p. 122):

“So often am I asked to extend the hand of the Society’s friendship and approval to such and such a person, to such and such a cause. Respectfully, I must decline to do so. There are certain members who consider that the Society should become involved in establishing a specially close relationship with certain individuals and causes, and should in no uncertain terms condemn certain other individuals and causes. This is not the Society’s business . . .”

That should settle it. The Theosophical Society has nothing to do with Blavatsky or what she taught and fought for; it has nothing to do with Theosophy as given out by her or the Masters! it has nothing to do with Truth. It has no right to protect itself against incursions of self-seeking impostors or Voodoists; these must be granted respectful attention. What then has it to do with? This is perfectly obvious, if one will but read the official journals for which Dr. Arundale is responsible. It has a great deal to do with Dr. Arundale and his whimsies. At one time his official efforts and the efforts of those who bow to him were devoted to a “Campaign for Straight Theosophy”, in which it transpired that he had not the faintest idea of what straight Theosophy is, or any other sort, indeed, other than the imaginings of Mr. Leadbeater. Was not that espousing a cause? Then he diverted the stream of the Society’s energies to a “There is a Plan Campaign”, which, doubtless, meant the plan of the gods in the evolution of man. Had that nothing to do with truth? And, while casting a slur on the effort to get members to study what H. P. B. taught, the so-called “Back to Blavatsky” Movement, he fills pages on pages with his own views, now on this, now on that, always shouting for Besant and Leadbeater, and with an ample buttering of praise of his attractive and talented wife.

In brief, the Theosophical Society exists for the boosting of Adyar and those affiliated with it, for the sale of books of questionable authority and, above all, the glorification of its President, posing as agent of the Masters and of Besant and Leadbeater. Whether this is right may be left to others to decide, but it certainly does not agree with his assertion

that he respectfully declines "to extend the hand of the Society's friendship and approval" to any particular cause or persons.

We do not doubt the sincerity and good intentions of the P. T. S., but he is like a weathervane pointing now this way, now that, and with an elaborate organization at his service to broadcast to the worldwide membership the direction in which the weathervane is pointing, and to persuade them to rush in that direction.

William Kingsland on the Gnosis in the Christian Scriptures.

The Gnosis or Ancient Wisdom in the Christian Scriptures. By William Kingsland. 230 pages with bibliography and index. London, George Allen & Unwin, Ltd., 1937. \$3.75, from the O. E. LIBRARY.

It is perhaps needless to state that the late William Kingsland was by profession an electrical engineer, that he became interested in H. P. Blavatsky and studied under her, that he wrote several books of a theosophical trend, the more important of which were *The Physics of the Secret Doctrine*, *The Esoteric Basis of Christianity*, *Rational Mysticism*, *The Real H. P. Blavatsky*, and *Christos, the Religion of the Future*; also an elaborate study of the Great Pyramid in two volumes, based on his own measurements, and in which he wrecked some of the older speculations about the Pyramid, including those of the "Biblical Pyramidists" as he called them.

Formerly he was a member of the Theosophical Society (Adyar), but the antics of the later leaders of this society were too much for him; he left it in 1909 and was later one of the founders of the Blavatsky Association. Aside from his valiant defense of H. P. B. and his equally courageous defense of his old colleague, Mrs. Alice L. Cleather, Mr. Kingsland's interests lay largely in the direction of the Christian teachings. H. P. B. had published a series of articles, never completed, but later reprinted in book form, on *The Esoteric Character of the Gospels*, while Mr. Kingsland's earlier book, *The Esoteric Basis of Christianity*, indicated his interest in this special field. At the time of his death in 1936 he had just completed a much more elaborate work, *The Gnosis in the Christian Scriptures* which, so he wrote me, he considered his masterpiece. He did not live to see its publication, but left the manuscript to the Blavatsky Association which undertook to get it published, forming for that purpose the "Kingsland Literary Trust". The words "or Ancient Wisdom" are an afterthought of his editors.

My limited space prevents my entering here into a more elaborate analysis of this highly important work. The author's thesis, which he defends with skill, is this: The Christianity of the churches and as we know it today is not an inspired system, devised by God for the salvation of the human race; the historicity of the man Jesus as given in the New Testament has long been questioned by competent scholars; we do not even know who wrote the Gospels; it is a system largely built up from pagan traditions, pagan customs, pagan ideas and ceremonials which can be directly traced in ancient records, the immaculate conception and virgin birth, the Holy Virgin, the Trinity, the cross, the crucifixion, for example, being found in other religions antedating the Christian era. Mr. Kingsland, in the space at his command, offers enough of these examples to convince any orthodox Christian who does not wilfully shut his eyes, and he has taken but a few samples from the basket of myths.

Christianity as generally taught, far from originating *de novo*, is, according to Mr. Kingsland's thesis, and it is one very generally held by theosophical students, simply a perverted outgrowth on a much older teaching, variously known as the Gnosis, or Ancient Wisdom, which forms the basis of all the great religions from the days of the Vedas and Upanishads and earlier. This Wisdom was taught by sages or seers who were, or who believed they were, in a position to peer into the secrets of the Universe and obtain absolute knowledge, and who either taught it

openly, or, as was more often the case, reserved much of it for specially selected pupils who, as we understand, constituted the Mystery schools of old times and in many lands, and who gave out to the public a sketchy outline conveyed in the form of allegory and parable. Among the more essential parts were the doctrine of the Higher or Inner Self, now becoming more familiar, the doctrine of reincarnation, and the salvation of man, not through an outside redeemer, but through his own efforts. These cannot be described here.

The Gnosis is then, not a refinement of Christianity, but Christianity is a corruption of the Gnosis, which antedates all written history, and which has been buried under a mass of theological conceptions originating among people often too obtuse to understand, often more pious than truthful, often unscrupulous and designing, who cared little for truth but wanted to get results of one sort or another. Traces of this ancient Gnosis may however be detected in the books of the Old and New Testaments. Of these Mr. Kingsland gives numerous examples.

It must be born in mind that this general thesis, which is constantly mentioned by H. P. Blavatsky, may be true, without its following of necessity that all the ideas grouped under the title Ancient Wisdom are to be accepted literally. One has but to compare the various ancient systems of philosophy, or to read G. R. S. Mead's study of the Gnostics in his *Fragments of a Faith Forgotten*, to see that these men were often not content with simple conceptions, but elaborated them, and their views are to be regarded as the efflorescences of speculative minds which do not in the least detract from the value of the general and simpler philosophy. Jesus is believed to have been a student of this deeper philosophy and Saint Paul, as Mr. Kingsland proves by numerous quotations, was familiar with it.

Mr. Kingsland's study should be an eye-opener to these orthodox persons who are courageous enough to read it and, it may be said, it will give them greater, not less veneration for the really essential portions of their own faith. They will find in the teachings of Krishna, of Buddha, of the Upanishads, what can be found here and there in their own Bible—teachings which have escaped the general corruption which attacks every religion once its founder has died. One wishes that the book could have been much larger, but it contains notes and a bibliography which will enable the reader to pursue the subject further.

Manly P. Hall Answers Questions

Questions and Answers; Fundamentals of the Occult Sciences. By

Manly P. Hall. 263 pages; 1937. \$3.00, from the O. E. LIBRARY.

People in general loathe the effort to think for themselves, or dig out information from books. They prefer to ask questions and get answers, and in response to this many periodicals have question and answer departments, while whole books have been devoted to teaching in this way. Thus we have the once famous *Extracts from the Vahan* (Adyar T. S.) in which, among others, the infallible C. W. Leadbeater pops the answers to those who pop the questions. Then we have *Heindel's Rosicrucian Philosophy in Questions and Answers*, the Point Loma *Questions We All Ask*, AMORC's *Rosicrucian Questions and Answers*—a very good book, ethically considered—and now, latest of all, *Questions and Answers* by the well-known lecturer, Manly P. Hall.

In Mr. Hall's book we find 114 questions, with appropriate answers, written with the clarity which distinguishes this author and which has made his Monthly Letters to Students so popular. The first part of the book is largely devoted to the more abstruse and abstract philosophical questions, the answers to which are mainly based upon the so-called Ancient Wisdom, or Theosophy, speculations of philosophers and "revelations" of sages on the nature of God, the Universe, the Races and Bodies of Man, Atlantis and the like, religions in general, the Mysteries, in short, just what you might look for in such a book. And as Mr. Hall lacks

nothing in clearness and conciseness, and has an eye to the practical, these answers are of great value to those who prefer this way of getting instruction. As we cannot cut out these problems with a scalpel or examine them with a microscope or telescope, some of them may be regarded as highly speculative, but as a lucid presentation of these speculations I have seen nothing better. Some of them appeal to me, others do not, while I look on them all as efforts of the human mind to solve the riddle of man and the universe.

But it was when I came to page 185—"Health and the Laws of Physical Life"—that I began to prick up my ears. I must tell you that when I see the word "Diet" I am on the alert for a tirade against meat eating and a warning not to use aluminum cooking utensils, to eat spinach and to abstain from salt. When I find these I read no further unless in search of comics. It is a pleasure to note that Mr. Hall is no faddist, while advocating, as any sensible person will, moderation, and is an adherent of the doctrine: "Eat what you find by experience suits you", a doctrine which he shares with the eminent Robert Crosbie, to say nothing of Jesus and, apparently, Buddha. One may not always agree with his ideas, as for instance his support of the common notion that one should sleep with his head to the north (p. 206), so that some imaginary magnetic current may run in the right direction along the spine. Personally, I have never enjoyed better health than since I started, years ago, (for reasons other than hygienic), to sleep with my head to the south, a practice advocated by some occultists. (See *Five Years of Theosophy*, 2d ed., p. 332.)

So thus encouraged I read on and read Mr. Hall's exposition of his views on social and political problems and his urging that it is the business of those interested in occult ethics to concern themselves with current political and social affairs. I can't go into these here, but will only emphasize the generally salutary nature of his opinions. I believe that students of Theosophy, if Theosophy is to do them any good, should take an active interest in the questions of the day, should as far as practicable form opinions and "take sides", which, some of my friends inform me, a theosophist has no business to do.

I regret that I cannot share Mr. Hall's belief in astrology (p. 261), except that I agree that "astrology should never be confused with astrology, any more than law should be confused with lawyers, medicine with doctors, and religion with theologians," and, I might add, occultism with occultists. But let that pass. Those who will read this book will get a training in occult principles which should protect them from the horde of pseudo-occultists infesting the country like a plague of lice. It is a good book and you should read it; so buy, beg, borrow or steal a copy.

At the Periscope

Latest News in Brief.—King at Coronation attended by "great and mighty Devas" over twenty feet high, says Clara Codd; frolicking nature spirits initiate the soldiers; hosts of departed dead view procession; general jubilation on higher planes.—Geoffrey Hodson writing book on angels, with colored pictures.—Mrs. Alice L. Cleather and Basil Crump settle temporarily at Darjiling; Tashi Lama proceeding to Lhasa.—Mr. and Mrs. Hetchener again leave Adyar for America "on important business"; Arundale to run *World Theosophy* and Adyar Publishing House; now the sparks will fly.—Om Cherenzi has Rosicrucian colony on beach at Havana, but it can't be found; seems to exist in akasha.—Young People's Group in Melbourne Lodge, T. S., demand fraternization; won't affiliate with Rukmini's closed corporation.—Manly P. Hall recovering health.—Arundale writes big poem; dirt cheap at one rupee two annas; "Understanding" skips like the Kalevala.—Los Angeles U. L. T. incorporates; now United Lodge of Theosophists Inc.; injunction and court fracas.

Fraternization Convention.—The Fifth International Theosophical Students' Convention was held at Niagara Falls, Ont., June 12-13. The registration was 147, but many attended who did not register. The registration in 1936 was 162 and in 1935, 194. Whether the drop is of significance or not cannot be stated. My own view is that a convention should have a definite object definitely stated, and this does not appear to have been the case. I take it that the original aim was to bring the different theosophical societies more closely in touch, and that the mere reading of general papers, however excellent, does not conduce largely to this, though the social features may contribute. Cecil Williams said that "during the year an effort had been made to enlist the sympathy of certain Theosophists in the United States, but that their response to the appeal to fraternize had been lukewarm." It is perfectly obvious that a disease which is nothing less than a theosophical arteriosclerosis is rampant, due partly to narrow sectarianism, partly to the fear that one's own society might be damaged by a wider practice of what they are continually shouting for—Brotherhood. The Adyar Society, the U. L. T. and the ONE AND ONLY afford horrible examples of the ravages of this disease. My hope is in the use of an antitoxine in the form of a liberal injection of the more youthful elements, and that a special effort will be made to interest young theosophists. See the excellent letter from the young theosophists in Melbourne, Australia, in the August *Canadian Theosophist* (to be published in the next *CRITIC*). Mrs. Cecil Williams and Mr. Smythe give a summary of the proceedings in the July *Canadian Theosophist*, including an abstract of the excellent address of Dr. Alvin B. Kuhn. These issues can be had for ten cents each (coin, not stamps) from 33 Forest Avenue, Hamilton, Ont., Canada.

The "Campaign for Understanding."—Dr. Arundale's "Campaign for Understanding" is under way. In the present instance very little is to be published in the journals. There is to be "no definite formula amplified by textbooks to which the student can turn for 'authorities' and examples." The directions for understanding are given in "ten tiny leaflets, each of only a few pages, which describe Understanding in a myriad forms, for the individual in many walks of life, and for groups, whether in families, communities, faiths, nations or races, and for practically every circumstance which can arise." To get all that into "ten tiny leaflets" is wonderful, and still more so is that they were all written by Dr. Arundale. In these he "gives pungent aphorisms which in a few words embody a world of meaning, but the student must ponder the words if he would discover that meaning." (*August Theos. World*, p. 190.) I present one of these "pungent aphorisms" of the Doctor for you to ponder over and if possible discover the meaning: "Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the Truth in many forms, the White Eternal Light in a myriad glorious colours." That's just fine; the trouble is that these tiny leaflets are not made accessible to the public by printing in the journals, but are sold. If you want the set of ten you must come forward with three annas and six pies; for this you can get the road to salvation in a nutshell, paved with aphorisms all written by Dr. Arundale. And if you can afford one rupee, two annas, you can get it in poetry, also by the Doctor, and bound in blue and gold. To get to understand everything is dirt cheap at that price.

Sydney Lord's Amphitheater.—The Great Ralmoral Beach (Sydney) amphitheater, erected by the Besant-Leadbetter devotees at a cost of about £20,000 (nearly \$100,000) for the use of the Lord Maitreya, otherwise Krishnamurti, after having been sold after the collapse of the World-Teacher boom to a variety show company which became bankrupt, has, I learn, been acquired by the "Ladies of the Holy Grail" for £1,900 (nearly \$9,500). What this organization represents and what it proposes to do with the purchased Colossus I have no idea. It has at least a respectable tradition behind it.

An Unexpected Honor.—"The Chief Editor of the O. E. Library League" has received the ineffable honor of being named "Honorary Member for Life of the Buddhist Tract Society, No. 3185". This society has headquarters at Thaton, Burma; and is presided over by Maha Dhammika Hla, who is committed to Om Cherenzi. Doubtless I owe this honor to the latter gentleman. I have received a bunch of literature from the Buddhist Mission, and what puzzles me is that it consists, aside from purely Buddhist matter, of an assortment of spiritualist pamphlets including postmortem communications from Garibaldi and Lord Kitchener, the usual mediumistic twaddle. That is strange for a Buddhist organization, but still stranger is it that there is a selection of patent medicine advertisements, including a "Gesundheits-Oel", guaranteed to unconstipate me, to annihilate headache, toothache, bellyache, flatulence, baldness, gall stones, rheumatism, angina, burns, frozen feet, insomnia and old age. It is made in Germany and the only thing it will not cure is Nazism. Perhaps a double dose would cure Mr. Hla of his attempt to mix up Buddhism with spiritualism and take medicine propaganda. In fact, such bedfellows—and for life, mind you—make me feel uncomfortable and itchy.

News of the Cleather Party.—Friends of Mrs. Alice L. Cleather and Mr. Basil Crump will be interested to learn that their party, including Mrs. Cleather and her son, Mr. Crump and Miss Davey, arrived safely in India from Peiping and have taken their old house at Darjeeling for a year, intending ultimately to contact the Tashi Lama in Tibet, who is now on his way to Lhasa. Mrs. Cleather is still suffering from her serious accident, but was able to travel with assistance.

Theosophical Youth Fraternization Movement.—I have received a letter from "The Young People's Group", Melbourne (Australia) Lodge, T. S. (Adyar) enclosing a copy of a letter to Mrs. Rukmini Arundale, who is head of the Adyar T. S. youth groups. This urges a wider fraternization among young people's theosophical groups, irrespective of affiliation. I hope to publish this in the next CURIE. To my mind the best hope for the fraternization movement rests with the young people who will later become members of this or that theosophical society. Watch for it.

The Coronation Deva.—It is but natural that theosophists of British birth or affiliation should pay much attention to the ceremonies at the late coronation. The Adyar journals are full of it. But the amusing feature is the use which is being made of it to boost psychic theories. Dr. Arundale had his inner ears open and heard the chanting of the devas days before. Now comes Miss Clara Codd and contributes a supplement to the June-July *Theosophy in Australia*. Miss Codd is not a psychic, but she was accompanied by Phoebe Payne, who sees things wherever she goes, even to the part played by the Virgin Mary as accoucheur. On the authority of Miss Payne we learn that at the moment of coronation a huge gold-colored deva, over twenty feet high, appeared on the scene and gave his blessing to the King and in a less degree to the Queen. The deva accompanied the King home and, perhaps, was looking for a job as secretary, errand boy or footman. We have been told that Leadbeater had such a gigantic deva always standing behind his chair and waiting to be sent on errands. Phoebe was also observant of the frolics of the nature spirits, who tried to imitate the tactics of the soldiery. The T. S. owes much to Phoebe and she could ill be spared. Unluckily Geoffrey Hodson was not present; he would surely have seen the Divine Grace pouring down in a golden shower, much as Zeus did to Danaë. Geoffrey, who appears to be a candidate for the now vacant throne of Leadbeater, is writing a book on angels, with pictures, so we soon shall be able to know something about the kingdom of heaven without going there.

Dr. Arundale to the Young Theosophists.—Dr. Arundale sent a special message to the Young Theosophists at the Adyarite convention at Copenhagen which appears in the August *Theosophical World* (p. 185). I dislike to be continually finding fault, but it must be said that the Doctor's address, while not lacking in good advice, is marred by his narrow attitude that it is the Theosophical Society of Adyar, not the Theosophical Movement at large, which should claim their allegiance. "Theosophy and The Theosophical Society" is the burden of his remarks. It is indeed refreshing to see that there are young theosophists who demand a broader view, and this will be seen in the letter of the Young People's Group of the Melbourne Lodge, T. S. (Adyar) to Mrs. Arundale, which will be printed in a near issue of the *CRITIC*. These young theosophists insist that the price of their cooperation with the Adyar Young People's Movement shall be its recognition of all theosophists, no matter of what society, and they resent the attempt, of which Dr. Arundale is the chief exponent, to make people believe that there is but one Theosophical Society, namely his own, worthy of being included in the pale of Brotherhood. Dr. Arundale, it is obvious, is quite hopeless, but it is to be hoped that his petrified mentality is not contagious and that the more elastic mind of youth will in time bring about a broader viewpoint.

An Arundalian League of Nations.—In the Watch Tower of the August, 1937, *Theosophist* Dr. Arundale comes forward with a proposal for a new League of Nations, which he calls a "Confederation of Free States". His plan is to have a federation of the democratically disposed nations—he names the United States, the British Empire, Norway, Sweden, Denmark, Finland, Holland, Switzerland, France, Belgium and Portugal, and perhaps some of the South American republics. This is to defend the peace of the world, by armed force, if necessary, whether within or without its own limits, in short, to "police the world". The ends to be attained are, of course, laudable, even though the Doctor includes prevention of cruelty to animals as one of them. He mentions the present League of Nations, to be sure, but ignores the fact that as an agency for preventing aggression it has proved a lamentable failure, and gives no reasons for supposing that his new Confederation would be any better in this respect. Further it is difficult to see why he would limit its membership to the nations named. Why, for instance, exclude Russia which, whatever one may think of its social methods, has shown itself a strong advocate of international peace. And Great Britain? Has not this been the most humiliating failure of all, humiliating because of its pre-eminence, which should make one look to it as a leader? If powerful nations refuse to keep their pledges now, why expect them to do so under another name? His five page article is worth reading, but affords a typical example of the utopian and idealist frame of mind which neglects to take humanity for what it is at the present moment, and expects results which first of all demand a thoroughgoing change in human nature itself. It might be added that since the Doctor is so hell-bent on international fraternization he might begin by fostering fraternization among the theosophical societies, instead of making it painfully evident that he limits Theosophy to that particular group of which he happens to be president.

Title Mad.—While I am not a member of Mrs. Besant's Co-Masonic organization and not in a position to be commanded, it is interesting to note (July *Amer. Theos.*, p. 166) that a theosophical lady, "the Very Illustrious Brother Edith F. Armour, 33°", is "the Most Puissant Grand Commander of the American Federation" of Co-Masonic lodges. The lady is to be congratulated; as far as I know there is not even a Mahatma who can claim as much, no, not even the Mahachohan. Dr. Arundale tells us that the Masters wear crowns, but has not yet stated whether they wear Co-Masonic aprons.

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FRATERNIZATION IN THE THEOSOPHICAL YOUTH MOVEMENT

Even Christendom, with its divine pretensions to a Universal Brotherhood, has its thousand and one sects, which, united as they all may be under one banner of the Cross, are yet essentially inimical to each other, and the authority of the Pope is set at naught by the Protestants, while the decrees of the Synods of the latter are laughed at by the Roman Catholics. Of course, I would never contemplate, even in the worst of cases such a state of things among the theosophical bodies.

—K. H. in *Mahatma Letters*, pp. 317-8.

Groups for the education of the young in theosophical principles have long existed, and have aimed to cover the field from near infancy to maturity. As far back as 1892 a Lotus Circle for children was started by the Aryan Lodge in New York, the movement spreading to other countries and still existing. Out of it grew an international "Order of the Round Table", intended to inculcate the old ideals of chivalry and knighthood, and in which the young people are aided in this, or supposed to be, by being designated "pages", "companions", "squires", "knights" and "ladies" in ascending order, and practising ceremonials suited to the age which likes to play in fun. The late Leadbeater was "Senior Knight" and, as may be imagined, the organization, whatever its virtues, prepared the young for the acceptance of Theosophy as it is in Leadbeater, and Liberal Catholicism. At present this has about 1,140 members in 34 countries and is strictly Adyarite. The Point Loma T. S. beginning with Katherine Tingley has been very active in youth work, having a Raja Yoga school at Point Loma and Lotus Circles and junior groups wherever this society has gained a foothold. At present it publishes a monthly journal, *The Junior Theosophist and Lotus Circle Messenger*. Several United Lodges of Theosophists have special classes for young people which are said to be very successful, though no organization exists. One may be sure they are not taught to wear swords or play knight. Possibly there are other youth groups associated with other theosophical societies. But we are not concerned here with details of the growth of this movement and are more interested in the fact that efforts are being made everywhere to train the young in theosophical ways of thinking and living.

Naturally the various Adyar organizations started youth groups which were local or national, each working independently, and as Adyar is the largest theosophical society so most of the young theosophists came under its tutelage. In 1935 steps were taken for the formation of a "World Federation of Young Theosophists, Headquarters Adyar," incorporating existing national federations and groups in numerous countries. This is presided over by Dr. George S. Arundale as a sort of "Protector" with the title Hon. President, but of which the actual president is Shrimati Rukmini Devi, otherwise Mrs. Arundale, ex-agent of Mrs. Besant's World Mother, a charming and talented lady who may know a little Theosophy,

but who is best known for her exquisite dancing. Whether this World Federation limits its membership to actual members of the Adyar T. S. I am unable to state, but it is quite evident that it is designed to be a feeder to the Adyar T. S. and that no recognition will be given to other theosophical societies, that is, if Dr. Arundale can help it. It is in fact "The World Federation of Young Theosophists Headquarters Adyar." One has but to read Dr. Arundale's address to the young theosophists at the recent Copenhagen Congress of European Sections (Adyar) in the August *Theosophical World*, pp. 186-7. He says in part:

"The allegiance of Young Theosophists is due in uttermost loyalty both to Theosophy and to its channel to the outer world—The Theosophical Society . . . My appeal to Young Theosophists, therefore, is that they should feel a tremendous sense of attachment to The Theosophical Society, a fanatical attachment by all means . . . We do not want lukewarm Young Theosophists, no Young Theosophists who are half inclined to think that there is probably something more interesting and intriguing in the world than Theosophy and The Theosophical Society . . . We want Young Theosophists to love Theosophy and The Theosophical Society with a passionate love . . . We want Young Theosophists whom nothing and no one can for an instant change in their devotion to Theosophy and The Theosophical Society . . ."

No one can take exception to these sentiments except to their limitation. No mention whatever is made of loving the Theosophical Movement; no mention is made of *Universal Brotherhood*; no appeal is made to love theosophists outside the Adyar pale; in short, Young Theosophists are encouraged to adopt the rule: "Thou shalt love the Theosophical Society of Adyar with all thine heart and with all thy mind and with all thy soul, and shalt shut thine eyes to all others." It stands for brotherhood of a sort, the sort that exists among tigers, cows and crocodiles, but in no sense the sort of Brotherhood which the Masters have in mind, the kind which embraces all humanity, and certainly fellow theosophists of other affiliations or of none. It is probably entirely too much to expect Dr. Arundale to extend the scope of his vision, which sees only the growth and power of his own society. And he is not alone in this.

It is therefore most heartening to find that at least one of the groups of Young Theosophists associated with Adyar takes a different and broader view. Below I publish a letter addressed by the Young People's Group of the Melbourne Lodge, Adyar T. S., to Mrs. Arundale, in response to an invitation to join the Adyar World Federation of Young Theosophists, insisting that a broader recognition of other societies and groups is a condition of their affiliating with it. They fear that should they join the Federation of which Dr. Arundale is the "Hon. President" they will be limited to the Adyar brand of Theosophy, which spells Leadbeater and Hodson, and that the original teachings, as given by the Masters to H. P. R., will be neglected or even discouraged. The letter speaks for itself. It is a brave document, worthy of careful study. I have space for but a few quotations from the letter received from the proposer of the Motion, whose address is: Clive W. F. Bellgrove, 32 Prospect Hill Road, Camberwell, Melbourne, Australia. He says in part:

"We feel that Unity and Brotherhood should be a reality amongst all Theosophists, and that this Unity and Brotherhood can best be achieved among the younger generation. If that succeeds, the same may ultimately be accomplished amongst the parent Societies. Had we felt that this was impossible of accomplishment among the Youth Groups, we would not have proceeded with the idea.

"We feel that the younger generation of Theosophists must learn to rise above the limitations of organizations, and must be given the opportunity of merging their ideas, and of bringing into existence, of making a reality of this ideal of Brotherhood, by forming a world-wide federation, fellowship, brotherhood, (call it what you will!), but whatever it is, it must be open to Theosophical Youth without distinc-

tion, and without limitations.

"Let me qualify those last two words a little. In our own Young People's Group, formed a short time before the World Federation of Young Theosophists Headquarters Adyar was mooted, we possess a broad-visioned and elastic constitution. Visiting members are cordially invited, whether they are Theosophists (of whatever society) or whether they are *not* Theosophists. And these visiting members are invited to join in every activity of our Group, and even to assume responsible positions. Whilst subjects of a wide range of interest are discussed, these are all linked to Theosophical philosophy. I, personally, am one of these visiting members."

"We as a Group have sent out this letter to Mrs. Arundale earnestly hoping that the idea set out in the Motion will come to fruition; we trust that all people who have the Motion brought under their notice will see in it nothing but our intention, which is to endeavor to achieve unity, brotherhood and understanding amongst the Youth Groups of all the various Theosophical Societies. And if this can be achieved, we feel that we will have accomplished in part the intention of the Masters when the Theosophical Society was founded on the ideal of Universal Brotherhood.

"I sincerely trust that any who can lend their aid in this purpose will do so."

Those who have been readers of the CRITIC for some time will know that it has always stood for "Fraternization" (not union) among the different theosophical factions, and has cooperated as far as possible with others holding the same viewpoint. It has also been obvious that the idea has met with relatively little response, being coldly received by some and scornfully rejected by others. This I regard as a symptom of mental fossilization, all too common among those of riper years. Youth, whatever its shortcomings and lack of experience, tends to be more open-minded and receptive, and it is not too much to hope that the broader viewpoint, if entertained by the young, will be carried forward into whatever societies they may join, so that ultimately the much to be desired, but as yet scarcely perceptible fraternization among all theosophists will be a reality.

The letter to Mrs. Arundale follows.

Letter to Mrs. Arundale

T. S. Hall

181 Collins Street,

Melbourne, Australia,

27th June 1937.

Mrs. Arundale,

President,

World Federation of Young Theosophists, Hdqtrs. Adyar,

Dear Mrs. Arundale,

We, the undersigned, have been directed by the Members of the Young People's Group, of the Melbourne Branch of The Theosophical Society, Headquarters Adyar, to communicate with you to bring before your notice business that transpired at a meeting of this Group, held on Sunday 20th June 1937.

The Saying "And if a house be divided against itself, that house cannot stand", came to mind when the President of the Group submitted to the meeting a Motion that this Group should link up with the World Federation of Young Theosophists, Headquarters Adyar. This Motion evoked considerable discussion. This Group was formed some fifteen months earlier under a wide-visioned and elastic constitution, under which visiting and associate members were welcomed, and invited to assume responsibilities in the Group.

It was felt by this Group that, if it joined the Federation under the constitution which that organization had submitted to them, we would not enjoy the same freedom and elasticity as heretofore, as possibly we

would limit ourselves to receiving Theosophical teachings as interpreted by the Adyar Headquarters only.

It was felt that the inclusion of the words in the constitution as submitted to us, "Headquarters Adyar", in itself perpetuated the one thing that Theosophy in its widest sense was intended by the Masters to counteract, namely the Heresy of Separateness.

Desiring to derive our conception of Theosophy from as many viewpoints as possible, and without restriction to any one Society, and desiring that visiting and associate members should continue to have the same complete freedom of expression as in the past, the meeting *unanimously* rejected the Motion that we join the Federation. A further suggestion was then made.

It was felt that, as the Masters of Wisdom had selected and instructed Madame Blavatsky as Their accredited messenger to bring the "Theosophia" into the modern world, it would be wise if her teachings and writings, in their original form, were more widely promulgated.

These writings and teachings have, since the end of the last century, been interpreted and re-interpreted by succeeding writers. Further, the Theosophical Society which Madame Blavatsky founded at the request and with the aid of the Masters of Wisdom, was found to have been split up into five important, and many smaller, Societies. The Meeting saw in this not only an absurd similarity to the state of affairs in the Christian Churches, where each Church claims to be the sole interpreter of Christianity, but also saw opposition to the intentions of the Masters, who taught, and teach, Brotherhood and Unity.

It seemed incredible that the Masters should divide their forces between a large number of Theosophical Societies, when it was their intention that only one Society be formed by their messenger, Madame Blavatsky. The meeting felt that these interpretations and re-interpretations would, themselves, be interpreted again and again as years passed, until ultimately the original message, as has occurred with every spiritual revelation in the past, would be lost to the vast majority of Humanity, being perpetuated only in small esoteric groups.

The Meeting felt its grave responsibility, not only to its own Members, and the present generation, but also to posterity, and felt that this could best be achieved by holding as wide and generous a viewpoint as possible, and avoiding any possible limitation.

And further, it was felt that Theosophists, of whatever Society, could not sincerely teach Brotherhood to the world if that Brotherhood did not exist amongst themselves. For this reason, the Meeting decided to make a gesture to the Youth Groups of the Theosophical Societies of the world, in the hope that, if unanimity could be achieved amongst the younger generation, who have the great responsibility of inheriting and carrying on the teachings of the Masters of Wisdom, it might later be possible for the parent societies to follow their example and sink their differences, and once more merge into One Theosophical Society, Headquarters Anywhere! It was felt that thus only could Theosophy be made the exception by having its original teachings kept inviolate and disseminated in their original purity, for the benefit of posterity, and preventing their distortion or disappearance.

With this high purpose in mind, a Motion was placed before the Meeting, seconded, and *unanimously* carried as follows:—

"That Mrs. Arundale, as President of the World Federation of Young Theosophists, Headquarters Adyar, be communicated with, suggesting that she use her endeavours in the formation of a World Group of Young Theosophists incorporating the Young People's Groups of all Theosophical Societies, without distinction."

This Group now offers itself as a Member of such an organization, provided that that organization is free from limitations, and submits to you their Motion, urging you to undertake this work.

It is felt that all moves to aid in the spiritual evolution of Humanity

must necessarily meet with opposition in high places, but we feel that this request to you will have the support of all leaders of all Theosophical Societies, and also that it will earn the approval of the Great Ones who guide the destinies not only of Theosophy and Theosophical Societies, but of Humanity as a whole.

This letter is being incorporated in the forthcoming issue of "Fraternity", the magazine issued by this Group, copies of which are being forwarded to every Theosophical Group in Australia and New Zealand, as well as to other countries, with the suggestion that they give their active support to the idea.

We trust that this proposal will receive your earnest consideration, and approval, and subscribe ourselves,

Very respectfully yours,

For and on behalf of the YOUNG PEOPLE'S GROUP,
Melbourne Branch,

The Theosophical Society, Headquarters Adyar.

(Signed) RONNIE BEACH, Secretary.

CLIVE W. F. BELLGROVE, Proposer of Motion.

RAYMOND JAMES, Seconder.

"Personal Memoirs of H. P. Blavatsky"

Personal Memoirs of H. P. Blavatsky, compiled by Mary K. Neff. 323 pages, including index, chronological table, full list of references and 12 illustrations. Rider & Co., London, 1937. Price \$3.75 from the O. E. Library.

Miss Mary K. Neff, an American theosophist, spent seven years at Adyar, from 1927 on, in cataloging and arranging the archives of the Theosophical Society. This brought her into contact with much material relating to H. P. Blavatsky, some of which had never been published, and she was granted permission to write it up. As a result we have the above book, the preface to which is dated February 27, 1935, but which has just come to publication.

Miss Neff very modestly styles herself the compiler. This is quite correct, for while she has assembled a huge amount of information she has limited herself to a few explanatory remarks in the text and in footnotes. All the rest consists of quotations from already published books, from journals, newspapers and letters and scrapbooks of H. P. B. in the Adyar archives. The title "Personal Memoirs" is perhaps a misnomer, for a very large portion of the book consists of matter not written by H. P. B., but by others, but which throws light on her life, character and work. This is not intended as a criticism, for it was undoubtedly better to let both H. P. B. and those associated with her during her life speak for her, rather than risk introducing legends which in time almost inevitably cluster around the departed. Without making an actual count, it may be safely said that ninety-five percent of the book consists of such quotations.

Thus we have page after page quoted from *Isis Unveiled*, *From the Caves and Jungles of Hindustan*, *The Letters of H. P. Blavatsky to A. P. Sinnett*, the *Corson Letters*, various published and unpublished writings of H. P. B., *Olcott's Old Diary Leaves*, *Sinnett's Incidents in the Life of Madame Blavatsky*, and many others. It is indeed a remarkable piece of research.

Now you may say: Why reprint all of these passages which were already available in other books? But just think: how many students, to say nothing of others, have access to even a portion of these books, these periodicals? Few, indeed, and for others a judicious selection in one volume gives all that is known about the personal history of Madame Blavatsky. For this reason the book should be really indispensable to those who wish to know more of the Founder of the Theosophical Society than can be found in the several brief biographies which may satisfy the casual reader.

It must be emphasized that Miss Neff has not undertaken to present to any extent the theosophical teachings which can be found in the writings of H. P. B. Her work aims to be biographical rather than a discourse on Theosophy. Those who wish less of the former and more of the latter will find what they want in William Kingsland's *The Real H. P. Blavatsky*, published in 1928. These two books are really complementary. But as it stands, Miss Neff's book is unquestionably the best life of H. P. B. which has yet been published, and it is scarcely imaginable that any one will produce a better one in our time. If the compiler does not solve fully the riddle of that complex and puzzling nature it is because, for us at least, the riddle is an insoluble one. But the material is here for those who wish to speculate.

Miss Neff is a very conscientious worker. Besides giving a quite full chronological table of the events in H. P. B.'s life, not to be found elsewhere, she has been most meticulous in giving exact references for every quotation, all of which are embraced in a special table. In reading the book I had many times to exclaim: "Thank God, here is a writer who understands what a student may need and does not put him off without exact reference to the originals." Here there is not a quotation which you cannot look up and check, if you wish. My usual "damn" was transformed into a continual "hallelujah!" In this respect we need far better work on the part of many writers.

By way of criticism, this very conscientiousness of Miss Neff has revealed a weakness. Everybody knows that while errors in transcription may be of little importance, they may at times be serious. The change or omission of a word, the addition or omission of a comma, disregard for italics, or introducing them without so stating, may at times seriously impair the meaning. I find Miss Neff seriously at fault in this respect. While it was not my business to correct her work or to look out for such errors, it was my duty to check up a few quotations taken at random against the originals, in every case where that original was the only source and differences could not be due to the existence of reedited reprints. The following refer to books of which only one edition has been printed. Miss Neff expressly states (page 11) that the originals have been rigorously reproduced, even to grammatical or other verbal errors. Let us see.

On page 212 is presented a note of H. P. B. occupying 33 lines. This is taken from a photographic facsimile given in Jinarajadas's *Golden Book of the Theosophical Society*, page 7, to which Miss Neff refers. In these 33 lines she has introduced 25 errors, most not of any significance, but some seriously so.

In copying (page 228) the Betanelly letter on page 305 of Olcott's *People from the Other World*—of which only one edition was printed—there are 12 errors in the 30 lines.

In a quotation (page 223) from the Corson Letters of H. P. B. (page 155)—also existing in but one edition—there are 11 errors of transcription in 25 lines.

If this proportion is maintained throughout the book, which I hope is not the case, one must regretfully advise those who propose to quote for publication from Miss Neff's book to check up with the original sources when possible. It is also a serious matter to introduce one's own comments into a quotation in parentheses "()" instead of square brackets "[]", as the former makes them appear part of the original. Thus we find on pages 309, 310, 311 "{!}" instead of "[!]", rather to the stultification of the original writer.

I regret to have to make these comments, for despite such defects the book is one which no serious student of H. P. B. can afford to be without, and it is a pleasure to compliment Miss Neff on her work. It must have been a far more laborious task than the production of an entirely original book would have been.

Dr. Arundale would Blacklist Miss Neff's Book

Considering the fact that Miss Mary K. Neff spent seven years at Adyar arranging and cataloging the archives, to say nothing of several years earlier as a secretary to C. W. Leadbeater, it was somewhat of a surprise that her valuable book, *Personal Memoirs of H. P. Blavatsky*, was published by Rider & Co., of London, rather than by the Theosophical Publishing House of Adyar, which publishes most of the productions of Adyar T. S. members. One naturally assumed that this was because Rider & Co. offered the author better terms. But not so, it appears. It is therefore of interest to reprint the following letter of Dr. George S. Arundale to Rider & Co., published by the Doctor in the September *Theosophist* (p. 556) and in the September *Theosophical World* (p. 215). Rider & Co., in their reply, courteously promise not to make the same mistake again.

Adyar, Madras, India
5th July 1937,

MESSRS. RIDER & CO.,
34, PATERNOSTER ROW,
LONDON, E. C. 4., ENGLAND.
DEAR SIRS,

My attention has been called to your *News* (for Summer 1937) which contains announcements of your recent publications. On page 7 there is a description of "Personal Memoirs of H. P. Blavatsky, Compiled by Mary K. Neff," and underneath it there is a lengthy statement about the book, in which appears the following:

"The book has been issued with the full approval of The Theosophical Society, from whose records it has been compiled."

I desire to contradict this statement, since the book has no such approval from the Theosophical Society. Miss Neff was permitted to make extracts from our records and to offer the book for publication since our Theosophical Publishing House was not disposed to publish it. We accept no responsibility whatever for the accuracy of the extracts made.

The Society never gives any approval whatever to any book or other literature any members of whatever status may issue. It is only responsible for official documents duly signed by those authorized to sign them.

I am taking steps to circulate this letter among our members so as to counteract the impression you have conveyed that in any way whatever The Society endorses Miss Neff's book. And I request you to be good enough to take note of this letter in all future reference to your publication.

Yours truly,

GEORGE S. ARUNDALE

Notwithstanding the fact that Miss Neff's book is by far the most valuable production originating at Adyar for many a year, and that she herself is a faithful adherent of the Adyar tradition, it is obvious that Dr. Arundale, omitting even a kindly comment on her labors, and not satisfying himself with asking Rider & Co. *privately* to make a desired correction in their announcement, is intent on killing the circulation of Miss Neff's book among T. S. members, for he proposes to circulate the above letter among them, informing them that the Theosophical Publishing House, which he controls, refused to publish it and that the T. S. does not endorse the publication. This is practically tantamount to a warning against it.

This is not only shabby; it is hypocritical. The statement that the T. S. "never gives any approval whatever to any book or other literature any members of whatever status may issue" is patently and blazingly false. It is quite obvious that his own vapid publications are being forced on the members on every possible occasion. Further, for the past three years certain "campaigns" are being conducted by the Theosophical Society—not individual members on their own responsibility—and which are therefore distinctly official. And in connection with these campaigns lists of books are recommended for study, and therefore

approved, such lists being issued directly from Adyar with the signature of the President of the Theosophical Society, while Dr. Arundale has published a list of books which he regards as "theosophical classics" (August, 1935 *Theosophist*, p. 419). Whether such books are good or bad, the fact remains that they are recommended in connection with what any duncie can see is official work, and with the expectation that members will read them. Among them you find such books as Leadbeater's *Lives of Aleyana*, a fraud from start to finish, and Leadbeater's *Science of the Sacraments*, in which the reader is gravely informed that the reason a Catholic priest wears a four cornered cap—a biretta—is because it acts like a stopper in a champagne bottle; it keeps his spirituality from oozing out the top of his head, while the Grace of God runs along metal wires like electricity and can be measured in pounds and quarts!

In short, the Adyar T. S., through its President, does not hesitate to recommend to its members such books as suit its purposes, and to claim that this is not official is mere sham and hypocrisy. And the publication of such a letter and distributing it among the members is tantamount to telling them to let Miss Neff's book alone. This is quite in line with Dr. Arundale's statement that the Theosophical Society has nothing to do with "Back to Blavatsky" and that, also, it has nothing to do with Truth (June *American Theosophist*, pp. 121, 126; August *Caric*).

Let the Doctor publish and circulate among the members a statement that his own books are not endorsed by the Theosophical Society and we may have more respect for his utterances. As it stands, we have none.

The Story of Leadbeater's Faked "Lives of Aleyone"

As Miss Mary K. Neff has personally endorsed Leadbeater's preposterous book, *The Lives of Aleyone*, it happened that Mr. Smythe, editor of *The Canadian Theosophist*, who makes no more bones than I do of condemning this book as a fake, stated in his August issue (p. 177) that Miss Neff "should read the article in *The Canadian Theosophist*, May, 1934 (Vol. xv, p. 83)." This caught the eye of Miss Neff, who thereupon wrote a caustic letter to *The Canadian Theosophist*, which was published in the September issue (p. 201), and which Mr. Smythe follows with a lengthy article showing up the charlatan Leadbeater. Miss Neff says that "Either Mr. Smythe has no reputation for truth-telling to sustain, or he does not know the facts, and an Editor should know the facts about what he publishes." What are the facts?

Miss Neff's arguments in favor of Leadbeater may be briefly summed up as follows. She went to Adyar in 1911, just after the *Lives* in their original form had been published serially in *The Theosophist* under the title "Rents in the Veil of Time." She could therefore hardly have been an eye-witness to the fashion in which these "Rents" were produced, and evidently took them on pure faith. As a secretary to Leadbeater she had the duty of arranging and typing his various manuscripts and charts on which Leadbeater recorded his purported clairvoyant findings about the past lives of Krishnamurti and numerous others whom he wanted to flatter and cajole by linking them up with him. This was at the time when the World-Teacher idea was beginning to bloom. The more important persons, those who could best serve him, he connected with Krishnamurti in the past as some relative, whether father, mother, son, daughter, brother, sister, husband, or wife.

Miss Neff claims that because she arranged and typed this stuff, and entered it in a huge ledger, therefore it must be true and Leadbeater is exonerated. This is simply amusing. The fact is, as appears from her own letter, that she knew nothing whatever the mode of its production, merely accepting whatever the Arhat gave her without question. This, then, proves nothing whatever about the veracity of the *Lives*, or Leadbeater's clairvoyant power, but it does prove a heap about how one may fall under a glamour. After much space lauding Lead-

beater as "the most brilliant man I have ever met", and failing to recognize the patent fact that some of the biggest rascals the world has produced have been among the most brilliant, she concludes her letter, ostrichlike, with a refusal to read the article Mr. Smythe recommended to her.

This, of course, proves nothing one way or the other; you can't expect a typist to be responsible for the veracity of a document she has to copy, and if she should claim she knew it was true because she typed it, she would be laughed at. But now it happens that Mr. Ernest Wood, in his book, *Is This Theosophy?*, which everybody should read, goes into considerable detail as to the way in which Leadbeater produced this matter which Miss Neff had the honor of typing. Mr. Wood, not Miss Neff, was the person closest to Leadbeater as his private secretary, and observed every step in the process by which the *Lives* were ferreted out of the Akasha. He makes no mention of Miss Neff, nor was there any reason why he should refer to Leadbeater's copyist. He does not hesitate to say that his experience, while working with Leadbeater, destroyed his faith in that gentleman's clairvoyance and convinced him that the Sage was doing no more than any novelist concocting a novel. He shows just how Leadbeater evolved his material, how he rearranged the various matrimonial and other alliances in past lives, how after marrying all the important theosophists he could think of among themselves in their various lives, so that there were no bachelors or spinsters left, and not being satisfied with the magnitude of his imposture, he asked Wood to procure him a further list of theosophists and Wood obligingly supplied thirty or forty more names. But here was a difficulty Leadbeater had not anticipated. He had married off all of the first lot among themselves and there were none left to pair off with the second lot. So he had to go to work and marry the second lot among themselves. Of course nobody but one who like Wood had been on hand to see what the Sage was doing would notice the imposture.

Further it appears from Wood's book that when some person turned up at Adyar whom Leadbeater concluded ought to have a place in the *Lives*, but whom he had overlooked, he deliberately annulled the marriage or other relationship of some of his characters by rubbing out their names and substituting that of the newcomer in his story. All this, of course, was done without the knowledge of Miss Neff, the final copyist, but was known to Mr. Wood, who does not hesitate to express the opinion that the work was faked, or if you prefer, a work of pure imagination. In short, *The Lives of Aleyone*, while purporting to be truth, is a gigantic swindle, made to sell, made to impose on the faithful and so to enhance the reputation and power of its author.

I can't take space to quote from Wood's book, which is available to everybody, but it affords convincing evidence that Leadbeater concocted the whole work and passed it off on Mrs. Besant who, while his innocent dupe who really had nothing to do with its production, was persuaded to allow her name to appear as joint author. The book, two handsome volumes with colored pictures of Krishnamurti (Aleyone) in his past lives either as man or woman, was already printed in 1914, and awaiting distribution, with the exception of a few advance copies sent out to favored ones, the faithfullest of the faithful.

Then happened that which is recorded in the article in *The Canadian Theosophist* (May, 1934), which Miss Neff declined to read. This consists of a letter from a well-known and prominent Australian theosophist, Hugh R. Gillespie, dated Sydney, April 2, 1934, to the editor of *The Canadian Theosophist*, and of which I can quote but a portion. Mr. Gillespie was long a resident of Adyar and personally acquainted with all the persons mentioned. He says, in part:

"Mrs. Besant and Mr. Leadbeater were absent from Adyar. Mr. Wood, who was confidential amanuensis to C. W. L., took advantage of the opportunity to have Mr. Leadbeater's room thoroughly cleaned

and during that process he came across certain papers whose contents, in the light of his confidential knowledge, caused him to gasp. And the closer he scrutinized the more he became convinced that these scraps of paper were clear and irrefutable proofs, evidence that C. W. Leadbeater had deliberately *faked The Lives of Aleyone!* Wood's knowledge of Leadbeater's methods and handwriting and comparison with the printed book, itself proof-read by Wood, rendered it tragically impossible that he, Wood, could be mistaken as to the purport of these scraps of paper. In the greatest distress of mind, for Wood is essentially an honest man, he rushed over to van Manen, and, telling him the story, laid the damning evidence before the genial Hollander

Mr. Wood and Mr. van Manen, equally shocked, placed the evidence before Mr. Wadia, who was manager of the Theosophical Publishing House and who was about to send out the books, who was equally surprised. The three laid the matter before Mrs. Besant on her return. Mr. Gillespie continues:

"On this lady's return to Adyar, all three paid her an immediate visit and made known to her the reason for their presence. She indignantly, and even abusively, as was her wont in dealing with any reference to C. W. L., scouted the very possibility of their charge being true. But van Manen's cold and logical analysis, Wood's quiet incisive marshalling of the facts, and Wadia's dynamic assertions finally made further disbelief impossible, and Mrs. Besant unwillingly and rudely admitted the truth of the charge. Mr. Sitaram Shastri was ordered to stack *The Lives of Aleyone*, the whole issue, in his store room and lock them up for later disposal. Wadia was ordered to recall all copies deluxe sent to favoured recipients and to withdraw the whole issue from circulation!"

This letter was published in 1934. None of the three persons mentioned as calling on Mrs. Besant have denied the truth of their part in the story as might have been expected had the facts been other than stated. Mr. Wood, in his still later book, *Is This Theosophy?*, does not mention this particular incident, but what he does say confirms it in a general way; he certainly does not deny its truth. Mr. Gillespie's letter need not be quoted further. Suffice it to say that the *Lives* was held up until ten years later, when it was released, it being suggested that need for funds was the reason, Mrs. Besant's pretext for the delay, as stated in her brief preface, being that she did not wish to bring ridicule on the young Krishnamurti, who was about to enter college—a rather specious excuse, seeing that a large portion of the material had already—in 1911—been broadcast to the world in the pages of *The Theosophist*. The book is still listed in Adyarite theosophical catalogues and is being recommended officially to the faithful as the product of one who was "on the threshold of Divinity" and will probably continue to be as long as any copies remain unsold and as long as Dr. Arundale sits on the throne at Adyar.

Mr. Smythe, in his reply to Miss Neff, points out the fiasco of Leadbeater's World-Teacher and World-Mother notions, and how, while once claiming that there is no clairvoyant evidence that the Twelve Apostles ever existed, later incorporated them into the creed of the Liberal Catholic Church, and much more. He concludes by saying that "The only thing that appears to have survived the false prophet's teachings is the evil practice that Mr. Jinarajadasa insists on keeping alive", this probably referring to Leadbeater's method of handling the sex problem with boys, now openly supported today in official Adyar T. S. publications.

Nothing said above is intended to reflect on the sincerity of Miss Neff, who is beyond doubt not only an estimable, but learned lady, nor on the value of her recent book. It only shows how one may be in the very midst of what is going on without knowing about it. As a further

illustration of the way in which one's eyes and ears may be closed I cite a remark of Miss Neff to be found in the May, 1935, *Theosophist* (p. 119), reprinted in the June, 1935, *American Theosophist* (p. 132):

"There are other societies whose motto is the 'brotherhood of humanity'; but there is no other society [than the Adyar T. S.] which claims to know and teach the 'Secret Doctrine' before the world."

Rather odd, considering that there are several societies other than Adyar which "teach the 'Secret Doctrine' before the world" while Dr. Arundale says that the Adyar Society has nothing to do with the "Back to Blavatsky Movement."

At the Periscope

Latest News in Brief.—Mrs. Harriet Tuttle Bartlett, old time American Section T. S. lecturer, killed in auto accident.—*American Theosophist* announces engagement of Mary K. Neff (theosophical, not matrimonial).—American section T. S. (Adyar) loses 270 members, from 4,317 to 4,047.—Miss Neff shabbily treated by Arundale.—American Section, T. S. (Adyar) abolishes "National Lecturers", but continues to boost the truly faithful.—Miss Neff says *Lives of Alice* sober truth; knows it because she typed it.—British Section, T. S. (Adyar) healthy, but loses fat.—American Point Loma T. S. holds convention in New York October 23, 24; G. de P. back from European tour.—Los Angeles U. L. T. incorporation said to be act of a few disgruntled ones; others hold the fort at old stand.—Mrs. Hastings' *Defense of H. P. Blavatsky*, Vol. II, nearly ready; will demolish the Coulombs; she starts new periodical.—C. J. Ryan, of Point Loma, to publish H. P. B. defense book.—Cape Town Lodge (Adyar), South Africa, will have none of Blavatsky; wants no "rival theosophies".—L. W. Rogers, now 79, retires from lecture field to study, meditate and write; may settle whether Mussolini is Caesar or Napoleon.—Dr. Arundale in new book describes wondrous effects of kundalini on himself; warns others not to try* it; perhaps that's what ails him.—Dr. Arundale to be at Wheaton Convention next year; huge attendance expected.—Mrs. Besant's Ojai Happy Valley, started by order of Manu, raises walnuts instead of sixth root racers.—Fritz Kunz "floats like white foam on a deep blue sea of Being and duration"; leastwise he says so.—Dr. Wm. H. Dower, Head of the Temple of the People, died October 9; no successor named.

"National Lecturers" Abolished.—When Mr. Allan Octavian Hume, he of *The Mahatma Letters*, was a Government official in India, and devoted more time to his ornithology than to his official duties, the British Government got rid of him by abolishing his office. Once out, the Government reestablished the office with another incumbent. We now learn (Sept. *American Theosophist*, p. 214) that the Directors of the American Section, T. S. (Adyar) have abolished the office of "National Lecturer". It is rumored that by this means certain persons who were a bit too independent have been eliminated, though it is quite patent that some of those who formerly carried this title are being continued as lecturers under official sanction. It is quite wrong to think that there is nothing in a name. It is an excellent implement of execution. Abolish the office and the execution of the victim follows automatically. He can continue to lecture if he can find an audience, but will be officially ignored, and only those who display the Besant-Leadbearer-Arundale tricolor will receive mention. In short, this abolition of the office of "National Lecturer" seems a bit too thin, it is just a plan for forcing speakers to toe the mark. From another item on the same page it is quite clear that Miss Mary K. Neff is unofficially sanctioned as a safe speaker wholly devoted to the interests of C. W. Leadbeater and consequently of Dr. Arundale. This sort of "unofficial" recognition will come in quite handy when the next elections are looming. Whether these recognized lecturers receive an honorarium from the Section Mr. Cook quite conveniently forgets to mention.

Mrs. Hastings Starts New Line of H. P. B. Defense.—Mrs. Beatrice Hastings, indefatigable defender of, and deliver into the history of H. P. Blavatsky, has started a new periodical, *New Universae*, which, however, she does not promise to issue periodically. The title is perplexing, but that matters nothing. Its first issue comprises 16 pages, is wholly devoted to the Blavatsky defense, and contains items which are too short to fill a chapter in a book, but are none the less important, often very much so, and which, from their brevity, do not show the amount of research expended on them. Don't forget that the fixing of a single date may require days or weeks of delving into rare documents, and an *exact* date may be of the utmost importance. Mrs. Hastings shows up H. P. B.'s detractor, Solovoyoff, in fine style, pointing out how he misused a letter written to him by her in Russian—her so-called "confession"—passing off an altered French translation on the Parisian theosophists, so as to give her letter a meaning just the opposite of what she actually intended. The problem of Babaji is discussed at some length; the mis-handling of Olcott's testimony by Hodgson and the Society for Psychical Research is exposed—and here the date question plays a part—and much more. Mrs. Hastings suggests with some optimism the formation of an international "H. P. B. Defense Group" or groups, to make researches into details bearing on her defense. As a rule members of the theosophical societies afford pretty poor timber for such work, but there must be some students with patience, persistence and a reasonable amount of intelligence and common-sense who would cooperate in this. I suggest that those interested in the proposal communicate with Mrs. Hastings, whose address is 4 Bedford Row, Worthing, Sussex, England. Her motto for her new publication is "Try", than which there could be nothing better. This first issue can be obtained from Mrs. Hastings for sixpence, or in America from this office for 15 cents in stamps (U. S. or Canadian).

Scared at "a Rival Theosophy".—A South African correspondent writes: "I have been attending the Theosophical Society (Adyar) Cape Town Lodge, and find the Theosophy even worse than what you hit up in the CRITIC. It is a mixture of psychism, new thought, and supernatural superstition and I am afraid that there is no hope for a real live Blavatsky centre in the *existing* Lodge. I took the matter up with the General Secretary about forming a study group on *Key to Theosophy*, which would later expand into studying the *Secret Doctrine*. He wrote and told me that I should be harming the work of the Lodge in Cape Town, as well as setting up a Rival Theosophy—this, in face of a dropping in membership. . . ." Our correspondent is undertaking to start a study group in *The Occult of Theosophy* and *The Key to Theosophy*, outside the Lodge. So the original Theosophy taught by H. P. B. is a "rival Theosophy", rival to the brand encouraged by the Great I AM of Adyar, who declares that the Adyar T. S. has nothing to do with Back to Blavatsky, and is not concerned with Truth! When one considers the influences at present emanating from Adyar one is sometimes impelled to recall the story told in Luke, viii, 33.

"Occult Chemistry".—Persons interested in "occult chemistry", as perpetrated by C. W. Leadbeater, should read an article in the September *Canadian Theosophist* (p. 219) by Felix A. Belcher. Being a chemist and biased, I am not eligible to serve on a jury, but commend the article to those who would swallow the Leadbeaterian clairvoyant humbug. If Mr. Belcher does not "give the devil his due", which would be a pretty big job, he does not fall far short of it. He also refers to an article in the April, July *Theosophist*, in which the writer puts chemistry and the Holy Trinity badly mixed up, but neglects to compare the elements of the helium-argon series with the Holy Virgin, as they simply cannot be persuaded to combine with any of the elements craving for union.

Criminal Record of Jews in the United States.—Referring to the item in the July CRITIC (Periscope) on the low criminality of the Jews in Poland, I have received official statistics regarding Jewish criminality in eight of our states. These are too long to quote in detail, so to make the matter clear I have tabulated them, comparing the average percentage of the Jewish inmates in the state correctional institutions, ranging from state penitentiaries and county jails through reformatories and other correctional institutions with the percentage of Jews outside these institutions. In this way we get a bird's-eye view of the conditions. It will be seen that the percentage of Jews among the inmates of penal and correctional institutions is very markedly less than the percentage of Jews in the total population, which is another way of saying that a less proportion of Jews find their way into such institutions than of non-Jews. Otherwise one would find the percentage of Jews in confinement the same, as, or more than, the percentage of Jews in the total population.

Average-Percentage of		
State (City)	Total Jewish Population	Jewish Prison Inmates
New York State (1932-5)	15%	5.73%
New York City alone (1932-5)	30%	20.5%
Connecticut (1929-32)	5.59%	2.25%
Illinois (1930-31)	4.74%	1.4%
Maryland (1931-3)	4.44%	0.8%
Michigan (1929)	1.99%	1.2%
New Jersey (1929-30)	6%	2.97%
Ohio (1929-30)	2.59%	1.63%
Pennsylvania (1928-30)	4.16%	1.23%

As these eight states contain 80% of the total Jewish population of the United States, and as there is no reason for supposing that the other states differ essentially, it is obvious that, for whatever reason, the Jewish population of the United States shows decidedly less criminal tendency than the non-Jewish. Explain it as you will, one is reminded of the assertion of a prominent gentleman on the other side of the Atlantic that crime in Germany is due mostly to Jews, as well as of the old saying that "It is the biggest thief that cries 'Thief!' first" and so to exclaim "Heil! Hitler!"

Mrs. Bailey Starts New Magazine.—I have received Vol. I, No. 3 of a new monthly magazine, *The World Observer*, edited by Alice A. Bailey and Foster Bailey. It is not, as one might expect from the names of the editors, devoted to occult or esoteric subjects, although it exhales a faint odor of mysticism, but is of a more general character. An announcement says: "*The World Observer* will present monthly to its readers talented writers and illustrators of many countries, that we may all try to understand why the various peoples of each section of the world feel, think and act as they do. It will be sensitive to all contributions toward a world culture which integrates industry and imagination, science and art." The articles in this issue fairly well bear out this purpose. Among the "associates" I note the names of Claude Bragdon and of Dr. Roberto Assagioli, who writes ponderous articles for *The Rencon*. "The Tibetan" is not in evidence, nor, of course, Dr. George Arundale, world specialist on "understanding." The editors show considerable courage in entering into competition with numerous other periodicals which have much the same aims. The size is 8½ x 11 inches, with 48 pages; the price is 25 cents, or \$2.00 a year and it may be had from Lucis Publishing Company, 11 West 42nd Street, New York City.

An Address You Should Know.—Mrs. Miriam M. Salanave, Buddhist and Oriental traveler, conducts a Buddhist information bureau at 715 McAllister Street (Apt. 4), San Francisco, Calif. I have known her for many years and commend her self-sacrificing work for Buddhism, and you should know her too. Write to her.

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"DEFENCE OF MADAME BLAVATSKY"—II

Defence of Madame Blavatsky, Vol. II, The Coulomb Pamphlet. By *Beatrice Hastings*, 4 Bedford Row, Worthing, Sussex, 1937. Paper, 105 pages, 2/6 in England; 80 cents from the O. E. Library.

In 1872 Madame Blavatsky was in Cairo, and there started a spiritualist society, "La Société Spirite", which soon fell into evil ways and went to pieces. Present at the sittings of this society was a Miss Emma Cutting (later Mme. Coulomb). Madame Blavatsky, being temporarily in distress through lack of funds, Miss Cutting loaned her some money. Madame Blavatsky soon left Cairo and returned to her relatives in Odessa, and Miss Cutting was not heard from until, in 1880, having taken to herself a husband, A. Coulomb, the pair, after wanderings, landed penniless in Ceylon. Mme. Coulomb, having read of the arrival in India of Madame Blavatsky and Colonel Olcott, wrote to the former, then in Bombay, and received a kind reply. Mme. Coulomb, who believed that old acquaintance should not be forgot, and, perhaps, seeking a return for past favors, appeared uninvited with her husband at the theosophical headquarters in Bombay, their fare having been paid by the French consul at Galle, and the pair were taken in and adopted by the Colonel and H. P. B., Mme. Coulomb's function being to look after the household, while her husband, a man handy with tools, attended to all sorts of jobs including carpentry. This relationship was continued after the transfer of the headquarters to Adyar, and both were admitted to membership in the T. S., although the wife, nominally a Christian, apparently with emphasis on the devil, proved that she had but one belief, namely, "Coulomb". Although Mme. Coulomb was a person of detestable disposition, gossiping and spying, and her husband being little better, they made themselves essential by relieving the Founders of domestic cares. It would seem that H. P. B., while not blind to Mme. Coulomb's faults, found her too useful to dispense with, and treated her as a friend and even to some extent as a confidante, while the woman repaid with treachery, with helping herself to the funds provided for the market basket, and by backbiting and, it appeared later, with attempts at blackmail. One can well understand that H. P. B., busy with her theosophical work, dreaded nothing more than having the kitchen and bedroom problems thrown on her hands, and so made the best of a bad situation.

There were other reasons for this tolerance, which perhaps can best be shown by quoting from a statement of H. P. B. written about 1889-90, which constitutes part of the Introduction to *E. S. Instructions*, No. III. It reads as follows:

When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position

and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my *frère* and Master, who was then at three days' distance from Bombay, and submitted to his decision the question whether it was right and Theosophical to keep *two such Serpents* in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the *Book of Precepts*: "*If thou findest a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish.*" You know," went on the message, "*that you are PERSONALLY threatened; you have still to learn that so long as there are THREE MEN WORTHY OF OUR LORD'S BLESSING IN THE THEOSOPHICAL SOCIETY—IT CAN NEVER BE DESTROYED . . . Your two Karmas [hers and mine] run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two [Karmas] and become as she is? . . . They are homeless and hungry: shelter and feed them, then, if you would not become participant in her Karma.*"

Since then I have acted more than ever on this principle of trying to help everyone irrespective of what I personally may have to suffer for it.

From what ultimately followed at Adyar, it would seem that the Master's allusion to a snake, as applied to the Coulombs, was entirely too complimentary, and the comparison a reflection on that tribe of reptiles. But to continue.

Mme. Coulomb was continually making insinuations about H. P. B., claiming that she could tell a lot if she wished, and hinting that the often discussed "phenomena" were mere tricks, in which she and her husband, as well as others, were accomplices. The Coulomb woman was greedy after money and attempted to borrow 2,000 rupees from a wealthy theosophist, Prince Harishingshi Rupsinghi, on the eve of the departure of H. P. B. and Olcott for Europe. H. P. B., learning of this, put her foot on it, and—which is a matter of record—Mme. Coulomb vowed to be revenged on her. So violent and slanderous was her talk that the Board of Control, in charge of Adyar during the absence of H. P. B. and Olcott, expelled the pair from Adyar and from the T. S.

So finally Mme. Coulomb, by way of retaliation, got in touch with the Christian missionaries in Madras, and sold to the Rev. Patterson, editor of *The Christian College Magazine*, a bundle of seventy letters, purporting to have been written to her by H. P. B., some of which contained compromising "confessions", directions for arranging faked phenomena, and much more. While many, perhaps most, of these letters were genuine and quite harmless, it is believed that the compromising ones were forgeries perpetrated by M. Coulomb in conjunction with his wife, he being known to be quite expert at imitating handwriting, while in some cases blank spaces in letters of an entirely innocent nature were filled in with compromising sentences.

The Rev. Patterson, whom nothing could have pleased better than demolishing the Theosophical Society, published selected extracts from these letters, and it was this publication which led to the despatch to India by the Society for Psychical Research, of Richard Hodgson, empowered to make an investigation which was the basis of the famous Report of the S. P. P.

Before the advent of Mr. Hodgson Mme. Coulomb had written a pamphlet entitled "Some Account of my Association with Madame Blavatsky, 1872 to 1884", which was published by the Madras Scottish Free Church missionaries, including the Rev. Patterson and his colleagues. In

this pamphlet, besides other charges of trickery on the part of H. P. B., reference is made to a hole in the wall back of the shrine, or cupboard, in which Mahatmic letters were received, the implication being that these letters were the very ordinary productions of Madame Blavatsky or her fellow conspirators, poked through the hole into the shrine for the delight and delusion of the recipients.

It is important to note that Mme. Coulomb, in her effort to get back at H. P. B. and at the Theosophical Society for ejecting her from a position of profit, and while prefacing her pamphlet with the statement that "This pamphlet has originated in the unscrupulous attacks on my character", did not hesitate to attempt the Samsonian act of pulling the theosophical edifice down on her own head at the same time, confessing herself and her husband collaborators in the purported frauds. It is surprising that the bare statements of such a "skunk nephew",—to use a phrase applied by a Mahatma to a noted medium—should have been accepted with so little analysis by the missionaries, and by Mr. Hodgson.

It is with this "Coulomb Pamphlet" that Mrs. Beatrice Hastings has to do in the second volume of her "Defence of Madame Blavatsky" series. This is probably the first time that the production has been subjected to a careful analysis and exposure, for while the T. S. made an investigation and rebuttal at the time, the results were not published, apparently in the belief that publicity would do more harm than good, and because of reluctance to drag the Mahatmas into public view. As a result H. P. B. and Theosophy have been looked on with contempt by the public at large to this day. For this the "Keep quiet about it" policy is largely responsible. The present volume deals but lightly with the story of the hole in the wall behind the shrine, of which so much has been made, this being reserved for a following volume now in preparation.

Mrs. Hastings is a keen analyst, and picks the Coulomb stuff to bits in a delightful fashion, while admitting that the flaws in the pamphlet and in the purported Blavatsky letters are so innumerable that it would take a large volume to point them all out. And, in fact, even in this volume of about 100 pages she presents so much choice material that for the reviewer to do it justice in his limited space would be like attempting to pack an elephant into a handbox. Suffice it to say that while she writes often sarcastically, she does not indulge in a redundancy of uncomplimentary remarks about Mme. Coulomb, but uses her space to convict her out of her own mouth, showing her many contradictions and assertions which other evidence proves to be impossible. In short, she goes at the Coulomb like a skilled butcher at the corpse of a pig.

Owing to the abundance of evidence against Mme. Coulomb, and her gusto in the slaughter, I think that Mrs. Hastings has not always considered sufficiently that the reader may at times fail to see the connection between the items described and to fit them into their proper place. I found the book at times difficult on first reading, and a second more leisurely one necessary. The reader must be specially advised to study carefully at first the preface and prefatory note, following these with the Appendix No. 1 (p. 93), in order to get a birds-eye view of the sequence of events.

To follow this second volume we are promised a third dealing specially with the shrine phenomena—the story of the hole in the wall—and the "Aiyar saucer phenomenon", while a fourth volume will be devoted to pulverizing Solovoyoff's book, *A Modern Priestess of Isis*. It is to be hoped that we shall have still more, for Mrs. Hastings, instead of indulging in vague assertions and condemnation, is an expert in hunting up dates and other data, entangling the writers whom she would destroy in their own contradictions and falsehoods. To use a slang term, she makes them fry in their own grease.

Fraternization in the Theosophical Youth Movement—II

They work for the greater power and glory (1) of their Order; we—for the power and final glory of individuals, of isolated units, of humanity in general, and we are content, nay forced—to leave our order and its chiefs entirely in the shade.

—Mahatma K. H. in *Mahatma Letters*, p. 231

It appears from correspondence reaching me, including a copy of a letter from Mrs. Arundale in reply to the one in the September CURIA, that the World Federation of Young Theosophists, Headquarters Adyar, requires that all of its members shall be members of the Adyar Theosophical Society, which, of course, means that young people who are interested in Theosophy will receive no aid from it unless they join that society, unless it be such aid as loyal Christians give to the heathen in their blindness. Mrs. Arundale states that any broadening of the scope of the World Federation, so as to recognize and admit young people who cannot, or who do not care to join the Adyar T. S., must be a matter for the General Council to decide. She concludes by saying that "I personally feel that it would be an unwise step on our part to jeopardize the recognition by The Society of our organization."

Mrs. Arundale is President of the World Federation of Young Theosophists, Headquarters Adyar, and is naturally averse to any plan of broadening its scope so as to include youths of other societies or of none, if it would "jeopardize" its relations with THE Theosophical Society at whose breasts it will imbibe the milk of Leadbeaterism. The fault is not with Mrs. Arundale, but with the Adyar T. S. itself, which is dominated by Dr. Arundale who, by virtue of his control of its press and his endless talk, is using all his influence to disregard *Universal Brotherhood*, and to make Brotherhood a purely sectarian affair. This may or may not be in accordance with sound financial policy—getting all the shekels possible into the Adyar treasury and preventing any of them for being used for the Theosophical Movement at large. But it is not the policy of the Masters, who are looking for a real Brotherhood, and it is possible that in time this narrow policy will kill the Society itself, except as an agent for certain sectarian views. I have cited above a statement by the Master K. H. which refers specifically to the Jesuits, but which applies equally to any organization which holds its own prosperity above the objects for which it nominally stands.

Is the Adyar society adhering to this principle? Is it acting on the precept of the Mahatma? I do not think there is one member of it who can honestly say that it is. There are undoubtedly lodges here and there, and individual members likewise, who believe that Theosophy is something far bigger than any theosophical society, and who are willing to recognize the fact by associating with members of other societies. But these are few. Read the official journals; do you find any hint that there are good theosophists not associated with Adyar? No, you do not. And now we see that by its requirement that all young people must be members of the Adyar Society, this society is aiming to foster the same spirit of exclusiveness among the young on whom the future of the Movement depends far more than on those of riper years. It is not exaggerating to say that they compass sea and land to make one proselyte; and when he is made they make him twofold more the child of—no, not hell, but—of that sense of separateness which is one of the greatest obstacles to spiritual progress, than themselves.

Already, I am informed, the proposal of the Australian Young Theosophists group which is appealing for a broader fraternization basis among the young is meeting with opposition and obstruction, which has even gone so far as a threat to prohibit their use of lodge property for meetings if they permit anyone to vote or hold office in their group who is not a member of the Adyar T. S. This is an attempt to force the members to join the Adyar T. S. or, in lieu thereof to be treated as what

can only be designated as "untouchables". Outside youth, no matter how earnest, how desirous to learn, are to be tolerated only, if at all. Even if they can express an opinion they have not the right, which is granted to the Adyarites, no better than themselves, to have any share in the movement. The power, the instruction, the administration, must be firmly held in the hands of Adyar alone.

There is a further consideration which it is unpleasant enough to mention. It is well-known that Leadbeaterism is the basis of Adyar Theosophy at the present time. In order to maintain the prestige of Leadbeater, whose teachings in sex matters concerning boys cannot be denied, and are frankly admitted by those who know anything about the matter, the Adyar T. S., in its official publications, among which I include the 1937 *Theosophical Year Book*, the *American Theosophist*, the *Adyar Theosophist*, has openly and frankly defended a practice which any decent person should repudiate, and would repudiate did they not consider the defense of Leadbeater a more important matter than morality. The word of the Great Leadbeater is as the voice of God; he prescribed the medicine, congratulated the young patients on its results and its agreeable flavor, and the doctors and psychologists agree—this is the doctrine openly and publicly preached by Adyar officialdom, and it cannot be denied. Exact references and quotations from official Adyar literature have been given in the *Critic* from time to time.

I do not for one moment intend to imply that this method of relieving the stress of youth will be deliberately taught to members of the World Federation of Young Theosophists, Headquarters Adyar, but it is there all the same, and after all, who knows? These young people have access to the publications mentioned and might draw their own conclusions. Youths have a way of asking awkward questions; those having the training of adolescent boys in their charge might find themselves in a quandary—they might have either to back up what Dr. Arundale and Mr. Cook publish, or repudiate them along with Leadbeater. Therefore promote harmony and suppress discord by limiting the membership, excluding those associated with other societies in which right conduct at the precarious age of adolescence is regarded as of more consequence than theories about the make-up of the Universe and the dicta of self-proclaimed clairvoyants, and who are therefore less likely to be cowed into submission.

But turning from this disagreeable subject, the curse of Adyarism, the need for fraternization among all theosophists is an urgent one, and especially so among the young, on whom the future of the Theosophical Movement depends. When H. P. B. was alive there was but one Theosophical Society. If she foresaw the endless splits which would occur later she did not say so. But these splits were due to questions of administration or of leadership. There was none which involved the question of "Universal" Brotherhood. Today it is different, but for any one theosophical society to claim a monopoly of Brotherhood and of Theosophy, to assert either directly or by insinuation, that it is the one and only theosophical society on this earth recognized by the Masters, as the Adyar T. S. is doing, is the height of folly: it is a direct nullification of all that the Masters have laid down. And while it is perhaps too much to expect that those in whose minds the memories of old feuds still linger will consent to fraternize, to work jointly for a common cause, it is imperative that the young, the active workers of the future, shall not be encumbered by them, and shall, as they grow to influence, look on all theosophists as brothers in full and equal standing.

That is why the Theosophical Youth Movement should be started on a broader basis than that of taking orders and instruction from Adyar alone. The Adyar General Council should be able to make this possible. Certainly the idea of treating those youths as untouchables who seek a broader basis, and who will not bow the head to the Adyar Bael, and forbidding them the use of lodge premises is scandalous.

It has been suggested by my Australian correspondent that it might be well if those who approve of a broader basis for youth fraternization would write to the President of the World Federation of Young Theosophists, Headquarters Adyar, Mrs. George S. Arundale, Adyar, Madras, India, expressing their views. Further information can be obtained from Clive W. F. Bellgrove, 32 Prospect Hill Road, Camberwell, Melbourne, Australia.

Does This Mean You?

I am only ONE

But still I AM ONE.

I cannot do EVERYTHING.

But still I can do SOMETHING.

And because I cannot do EVERYTHING

I will not refuse to do the SOMETHING that I can do.

Rev. Edward Everett Hale wrote the above lines. He didn't have the needs of the CRITIC in mind, to be sure, but when I read them I thought of the efforts of the CRITIC to do SOMETHING, even though it cannot do EVERYTHING. And I wondered if some of its readers who would gladly send it a big check to meet the demands of the printer, and who are deterred because they can't, ever thought that "many littles make a mickle." Some have actually told me that because they could not do everything they were ashamed to do the little they could do. The story of the poor widow and the collection box (Luke, xxi, 2, 3) is worth remembering. And the CRITIC will not take it for granted that you are a "poor widow", and you needn't say so.

Buddhism in America.—In the last CRITIC I called attention to the "East-West Buddhist Welfare Mission and Western Women's Buddhist Bureau" conducted by the American Buddhist Mrs. Miriam Salanave at Apt. 4, 715 McAllister Street, San Francisco. It is a pleasure to note that Mrs. Salanave's work is growing and that she has established a branch at 3919 Nokomis Avenue, Minneapolis, Minn., conducted by Miss Eleanor McLean. If you want help in studying Buddhism these are the people to write to—even if you are a man. And don't forget the postage stamp (or more if you can) for the reply, as there is no endowment back of this work.

The Ballard Broadcasting Bunkum

Undoubtedly the greatest hoax of the present day is that which is being put over by the Ballard Company—a Holy Trinity, Father, Mother and Bellowing Boy. It affords a striking evidence that one has but to make noise enough and tell sufficiently preposterous stories to gain a following—the more noise and the more ridiculous the stories the better. The Ballards, having filled the atmosphere of large halls with their fanfare, now proceed to reach a larger public through the ether. Broadcasting is now the order of the day. But broadcasting costs money, and Mrs. Ballard, who apparently is a better speaker before the microphone, has called for funds to enable her to send out ten broadcasts costing about \$185 each. Here is her appeal:

"The Great Arcturus said that the blessing of all those who make possible the broadcasting of this Mighty Truth shall know no bounds. This great opportunity is now presented to the New York, New Jersey and Connecticut students of the I AM. We shall unitedly ask the Presence and Saint Germain to amplify whatever money you give, until the broadcast is assured."

This was printed on slips of paper and sold at meetings at the price of fifty cents per lot of fifty, and those who came forward with their half-dollars are now enjoying blessing which knows no bounds, that is, if Arcturus has remembered his promise. But that is not all. The Bal-

lards are not content with the meager sum required for the broadcasting; they demand *ten times* as much. For here is the "decree" repeated again and again at the meetings:

"Mighty I AM Presence and Saint Germain: I call to you to release this instant into my hands and use and into the hands and use of all New York, New Jersey, and Connecticut students of the I AM *ten times more than is needed* to broadcast here in New York this Mighty Truth of the I AM Presence. I visualize MYSELF giving it as a glad gift of Love in the name of the Light of God that never fails."

Ten times more than is needed! That spells \$18,500, a pretty good dividend for the effort of calling on Arcturus and the Saint. Who gets the difference—the ten broadcasts cost only \$1,850—may be left to the imagination. But the students are determined to force the I AM and Saint Germain to come over with it. But lest they should be hard of hearing the demand was repeated thirty times at one meeting. A correspondent writes:

"The above decree was given in unison at all the meetings in New York, New Jersey, and Connecticut Tuesday night, August 31st, and repeated at the meeting I attended THIRTY TIMES! Toward the end the whole crowd was shouting, and indeed some of the women were screaming it and were bordering on hysteria."

This reminds me of a contest related in 2 Kings, xviii, between the prophet Elijah and the prophets of Baal. A sacrifice was placed on the altar and the prophets of Baal called on him from morning until noon to consume it:

"O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar that was made."

"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

"And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them."

But nothing happened. Apparently Saint Germain is like Baal: he requires much calling, and perhaps even then does not come forth with the \$18,500. If one may judge from what we are told of this saint, he might easily have poured the whole sum right down on the platform. This, of course, differs but little from what may occasionally be seen at revival meetings, but with one big difference. It is not a prayer for forgiveness and salvation, but a loud demand for cash, cash to be delivered into the hands of the Ballards and spent as they wish, with no accounting except, perhaps, the small portion allotted for broadcasting which, in the end, has no object but to get more money.

A more blatant scheme for getting money from deluded and credulous people, on no basis whatever than an appeal to a belief in a Saint Germain, an Arcturus, a Cyclopea, and other beings whom no one has ever seen and which are accepted on the mere assertion of the Ballards, has hardly occurred in recent times. Probably the only comparison is the case of Father Divine, who claims to be God, while the Ballards claim only to be "appointed Messengers".

But I might help these money getters with a really practical suggestion. It is that the Ballards might find a profitable source of revenue in selling bits of the cast-off raiment of Saint Germain. As the Saint seems from the accounts of him to have a large wardrobe and to be in a position to multiply it indefinitely, he could well spare enough of the sacred fragments to be sold at a moderate cost to the faithful for talismans or charms. These would bring joy and peace to the disciples and prosperity to the Ballards. To save the Saint trouble the material could be purchased by the Ballards in any drygoods store, and would be just as effective.

Trouble in the Parent United Lodge of Theosophists

Brief reference has been made in the *Critic* to "The United Lodge of Theosophists, Inc." in Los Angeles. Having now heard both sides of the matter the situation appears to be as follows.

It seems that certain persons—they appear to be ten in number—who were associates of the Los Angeles United Lodge of Theosophists, the parent body of all other lodges bearing the same name—became dissatisfied with the manner in which that association was being conducted, and withdrew, incorporating on March 16, 1937, under the laws of California, as "The United Lodge of Theosophists, Inc.", and are conducting lectures and classes under that name at a different address from that of the original United Lodge of Theosophists, which has always been, and is, an unincorporated association. Further, it appears from the membership application cards issued by the newly incorporated body that it copies *verbatim* the old "Declaration" of the United Lodge, which is still in use on their application cards, and even imitates their color. Further, it also issues cards headed "United Lodge of Theosophists" but without the word "Inc.", and using a different address from the original United Lodge which is continuing to function at the old address.

Numerous grievances have been submitted as a reason for this action, including charges that the United Lodge of Theosophists, unincorporated, is being conducted and in fact ruled by two or three individuals in their own interest, without any statement as to receipts or expenditures, and in an otherwise unbusinesslike, arbitrary and dictatorial fashion against which the associates have no remedy. With these charges we are not here concerned.

It appears that the act of incorporation was not the outcome of any vote of the original U. L. T. or of common consent, but was the act of a few dissatisfied individuals acting on their own responsibility and who withdrew, holding meetings at a different address. As by the act of incorporation these individuals who dissented from the management of the original U. L. T. acquired a legal status and ownership of the name "United Lodge of Theosophists" it was feared that the latter would be at a disadvantage in case of any future claims, legacies or lawsuits. Further it is claimed that the name "United Lodge of Theosophists" has been in continuous use by the group originally founded by Robert Crosbie and others in 1909, and by other groups in several cities and countries, which are operating under the same "Declaration", by the same methods and with the same objects, and that these groups have therefore a moral even if not legal claim to the exclusive use of the name. So the unincorporated body, or certain members of it, filed an application on July 21st for a court decree enjoining the "United Lodge of Theosophists, Inc." from using that name, and setting forth their claim to the exclusive use of the title. A copy of this application, or "Summons", is before me. What the decision of the court will be cannot be stated at this writing.

How does the matter look to one who desires to be impartial? Personally I am not an advocate of the particular methods of the United Lodges, such as the emphasis placed on anonymity, and the lack of organization and elected officers. These matters have been frequently alluded to in the *Critic*, but we are not concerned with them here. It is charged by persons connected with the incorporated group in Los Angeles that while the original and local United Lodge claims to have no leaders or officers there is in fact a small self-appointed group which acts as such, unnamed, in a *de facto* while not *de jure* fashion, and that this group, or clique, if you will, directs the work, manages the finances and does so in an arbitrary and dictatorial fashion against which the rank and file of the associates have no recourse. Whether these charges, or any of them, are true, and whether the system is good or bad, does not concern us;

it is a matter for the group as a whole to regulate if it can.

It is certainly the privilege of dissenting members, if they cannot institute what they consider necessary or desirable reforms within, to withdraw and form a society of their own, where they can operate as pleases them. It is also their privilege to give a legal status to such a society by incorporating it, and to adopt a name which pleases them. But this does not include the privilege of walking away with the name of an already existing society. There are plenty of names equally descriptive, which might occur to anybody, such as Union of Theosophists, or United Brotherhood of Theosophists, which would not lead to confusion in the public mind which does not draw fine distinctions. The use of a name tending to mislead people who would otherwise attend the meetings of the group which has long used the name, while at the same time copying *verbatim* and circulating its "Declaration" and Objects, is certainly unethical, whether or not the incorporators realized that they were acting unethically. An incorporated name has a certain similarity to a trademark, and it is very well known that no business concern would be allowed to use a trademark which so closely simulates one already in use by another concern as to deceive the public and thus secure business by drawing it away from the other. The name "United Lodge of Theosophists" has been in use for 28 years and is well-known, and any such act, whether done with the intention of securing patronage at the expense or disadvantage of the older body, or which would have that tendency even if not so intended, is emphatically to be condemned. For this reason it would appear that an injunction against the "United Lodge of Theosophists, Inc." would be justified and should be granted.

It might be claimed that as there are various United Lodges of Theosophists in different cities in America and abroad, each of which is expressly declared to be autonomous, there is no reason why there should not be two such autonomous lodges of that name in the same city, and that any one of them has the right to incorporate. Perhaps, but here we have a clear case of rivalry and antagonism. Other theosophical societies, such as Adyar and Point Loma, have more than one lodge in the same city, but these are always distinguished by different names and no attempt at rivalry is made by adopting a name which might mislead the public. If two such lodges adopted the same name they would soon hear from headquarters.

The above is not intended to reflect on the sincerity and good intentions of the incorporators of "The United Lodge of Theosophists, Inc.", but their act does look like a bit of incredible stupidity and thoughtlessness, and one likely to lead to their being charged with improper motives. To this may be added that they have "neither Constitution, By-Laws nor Officers", and therefore propose to carry on in much the same manner and by the same methods as the old United Lodge whose thunder they are appropriating, and which will afford an opportunity for the development of exactly the same alleged abuses and evils against which they protest. This looks to me rather funny.

Buddhism in England

The Development of Buddhism in England; A Brief History.

By Christmas Humphreys, President of the Buddhist Lodge, London. Cloth, pp. 103. The Buddhist Lodge, London, 1937. \$1.00 from the O. E. LIBRARY (3/2 in England).

Readers of the magazine *Buddhism in England* need no introduction to Christmas Humphreys, President of the Buddhist Lodge in London, who has given us in this book a fascinating and authoritative narrative of the early struggles and growth of the Buddhist Movement in England. The story of Buddhism in England is somewhat complicated and unsuited for a brief abstract. It may be stated, however, that the Buddhist Lodge was formerly a lodge of the British Theosophical Society (Adyar), but finding itself out of sympathy with the prevailing influ-

ences in the T. S., dominated by Mrs. Besant and Mr. Leadbeater, it withdrew, while retaining its name. It will be remembered that both H. P. B. and Colonel Olcott were Buddhists, and the present Buddhist Lodge is sympathetic towards Theosophy as presented by H. P. B., while having no use for the whimsies of the Besant-Leadbetter regime. Among other noted characters we find much about the Ven. Anagarika Dharmapala, the friend and defender of Madame Blavatsky. Despite the usual financial difficulties the Buddhist Lodge is probably doing more than any other body in bringing a knowledge and appreciation of Buddhism to the western world through its various publications, which are noted from time to time in the CRITIC.

At the Periscope

Latest News in Brief.—Hare volcano again in eruption; Jinarajadasa a victim; has his apparel upset.—Dr. Arundale starts 1938 campaign; "Theosophy is the Next Step . . ."—Mr. and Mrs. Hotchever settle at old home in Hollywood; will stir up American Section's kundalini.—Dr. Arundale revives Mrs. Besant's defunct political paper, *New India*, but on a small scale.—Geoffrey Hodson to start international Anti-Gossip League.—Austrian theosophist condemns all forms of insurance; Karma will get you anyway, so spend your cash.—Alexander E. Urquhart succeeds Kenneth Morris as President of Welsh Section, Point Loma T. S.; he's a sparkler.—Anna Kamensky smacks Arundale for saying nice things about Russia in *Year Book*; all devils, thinks Anna.—Mrs. M. Salanave, American Buddhist, starts branch office in Minneapolis.—Dr. de Purucker's European trip a continuous series of hallelujahs.—Former Washington theosophist concocts potent brew of Besantism, Buchmanism and Ballardism; guaranteed purgative for all your ills, but shake well before using; copyrights and incorporates with Jesus on Board of Directors.

Theosophical Laissez-faire.—A correspondent who does not like the CRITIC and who sends a four-page letter condemning it and the Editor, writes: "As for the defense of H. P. B. I don't see why it is necessary. If the Masters ordered her work they can look after it." This is a variation of casting one's burden on the Lord. A Master wrote that a valiant defense of those who are unjustly attacked is one of the steps in the golden stairway leading to the Temple of Divine Wisdom. Evidently, according to this correspondent, he was mistaken. What he should have said is: "Don't you bother; I'll look after the job myself."

Another Way to God.—Another way to God is announced in a circular issued by "International Society of Seekers of The Truth", the internationality of which so far appears to be restricted to Philadelphia, Atlantic City, Baltimore and Washington. The Founder and Preceptor is James A. List, and the Registrar who, so he himself tells us in "In Charge For God", is Albert Thatcher Yarnall. A course of ten lectures is announced, which will tell you all about "God—Who and What He Is" and how to get "all health, wealth and happiness". And that at a cost of only \$15 for the course, payable in advance. I don't want to cast aspersions on Mr. List, who is evidently someone big, a sort of male Virgin Mary, in fact, for he tells us that if you will join his society "he, personally, will receive you into membership and appear before your Heavenly Father to act as your sponsor." Just think of that! Even the Ballards in all their glory do not rise further than the "Ascended Master Saint Germain" and his coterie, but here is one who will introduce you to God Himself, who will shower down on you "all health, wealth and happiness"—that is, if you come over with the cash. At \$15 for admission to the antechamber that is dirt cheap. And people who will fall for this and pay their \$15 would scorn to read the New Testament or a book like *The Voice of the Silence*, costing not more than a dollar.

A Continuous Picnic.—If I can judge from the home letters of Miss Elsie V. Savage, Secretary to Dr. G. de Purucker, who accompanied him on his recent tour of Europe, the trip was one perpetual feast of nectared sweets, and even the occasional automobile accidents and hold-ups by traffic policemen were a source of joy. She used up most of the ship's stationery telling what delightful countries England, Scotland, Wales, Holland and Sweden are, but her choice is Great Britain. The more sedate but equally optimistic Iverson L. Harris told of the more serious part of the trip and the meetings. I was particularly pleased with the new president of the Welsh Section, Alexander E. Urquhart, successor to Kenneth Morris, who displays a streak of common-sense in theosophical matters which he must have been born with, as he has been a theosophist only about two-and-a-half years. As the typical theosophical "bad man" I feel myself wholly unworthy of such kind attentions, but 'pon my word, these Point Loma people—hurling a few who have slided brickbats at me—seem to be the most really theosophical people I have encountered. Even the brickbat throwers should profit by such associations in time.

A Complete Panacea.—Almost before his "Campaign for Understanding" has gotten under way, and before members have learned fully what it's all about, Dr. Arundale has begun organizing still another campaign, to start August, 1938. This time it is "Theosophy is the Next Step . . .". Just what the five dots stand for, and they are in the Doctor's announcements, is partly released by the Doctor himself. They are, so far, Education, Religion, Politics, the Sciences, the Arts, and as many more as you can think of, possibly dietetics, obstetrics and squaring the circle for he tells us (Oct. *Theosophical World*, p. 221) that: "The Campaign is designed to show that Theosophy is the veritable key to every situation, to every impasse, to every conflict"; "in nationalism, in internationalism, in all the sciences, in all the arts, in education, in business, in economics, in religion, in politics, and especially in the everyday life of every individual however circumstanced." This reminds me of a statement emanating from the Bombay U. L. T. to the effect that Theosophy has an answer to every question, a solution for every problem. Now the Doctor proposes to prove this seemingly extravagant claim. I am told by a former technical expert attached to Adyar that Mrs. Besant demanded of him to make the sewage at Adyar run up hill without installing a pumping plant. Neither he nor she could solve the problem, probably because of their imperfect knowledge of Theosophy. Among the multifarious problems occurring to me to which the healing balm of Theosophy might be applied, is how to get the Doctor to talk less and so to save a little time for the practice of common-sense.

Not an Obituary.—It is with sincere regret that I learn of the decision of Mr. L. W. Rogers to retire from the theosophical lecture field, having reached the age of 79. While not a learned theosophist, he had a grasp of the simpler principles of Theosophy and a power of presenting them which has enabled him to bring them before more people than any other lecturer in America. His style of speaking and lecturing was remarkably lucid, while his amiable disposition prevented him from harboring grudges for any length of time. We have had some severe spats in the past, but these were soon forgotten and I regard him as one of my best theosophical friends. He now retires to meditate, study and write. While not sympathizing with his almost fanatical devotion to C. W. Leadbeater nor with what I regard as too much emphasis on psychism, such as ghosts, prophesying and fortune-telling as parts of "Theosophy", I make a point of reading everything he writes, if for no other reason, because I like to hear a man speak out bluntly what he believes without dread of consequences. As a writer I regard him as the best by far in the American Section, T. S. (Adyar).

Theosophical "Puritanism"—In a "Brief History of Minneapolis Lodge" presented at the Wheaton Convention of 1937 and published in the November *American Theosophist*, (p. 263), we read: "About twelve years later, when our lodge was well on the way to prosperity, a new disturbance came. A Puritan wave passed over the Section, led by the then General Secretary, the Honorable Alexander Fullerton. Again our more talented members left us. I think it dangerous to be a leader in the Theosophical Movement—they seem to be picked on first in any disturbance." Lest this be misunderstood, it may be briefly explained that the theosophical "Puritans" were those members who objected to the well-established habit of the nefarious C. W. Leadbeater of teaching sexual self-abuse to boys. Nothing could better illustrate the moral corruption wrought in the Adyar T. S. than this, that persons who object to the endorsement of this pernicious vice should be ridiculed in its public prints as "Puritans", and that this form of sex-perversion is publicly defended in the Adyar 1937 *Year Book*, published under the auspices of George S. Arundale. See June-July *CRITIC*, pp. 9, 11.

New Definition of Reincarnation.—Dr. Arundale, who pours forth words like a stream of water from a fire hose, gives us his new definition of reincarnation (*Sept. Theosophical World*, p. 197) as follows: I feel that there is a progressive, uninterrupted, unintermittible, individual continuum, and that is what I should say for myself, instead of 'reincarnation'." Possibly, but a trifle too general. Dr. Arundale's utterances, which are certainly not reincarnation, are also "a progressive, uninterrupted, unintermittible, individual continuum." In the same article (p. 198) the Doctor tells us: "I do not see that there is any Theosophy anywhere approaching perfection save in the 'Stanzas of Dzyan,' which nobody understands." Here is a further chance for extending the scope of the Doctor's "Campaign for Understanding". He might try to surpass *The Secret Doctrine*.

A Talk by "Sanat Kumara".—Students of *The Secret Doctrine* have read about the great Sanat Kumara, though they may have found it hard to ascertain just what he is. But few if any of them have had the privilege of hearing this lofty gentleman talk. Such was my privilege when I attended a Ballard meeting on November 3d, at which Mr. Ballard presided. Mr. Ballard informed his audience that Sanat Kumara came over from Venus about 4½ million years ago and has been here ever since. Further, he stated that Sanat Kumara would presently address the meeting. I hoped he would appear in visible form, for I yearned to know just what a being who could flit over from Venus might look like. But not so. He was entirely invisible and spoke for over half an hour through the mouth of Mr. Ballard. Usually so-called inspirational talks, delivered through a medium, differ quite markedly from the medium's ordinary style, and from a lofty being should be markedly better. But not so here. Except that Mr. Ballard told us that it was Sanat Kumara speaking, one could not distinguish it in any way whatever from the ordinary Ballard twaddle. The voice was the same, the gestures were the same, the constant repetition of such terms as "Dear Hearts", "Beloved Souls" was the same, the endless platitudes were the same, and the same was even the low grade and occasionally somewhat slangy English. In short, "Sanat Kumara" is so precisely like Ballard that one is justified in regarding the performance as a hoax. I was horribly bored, but, as a lady remarked to me: "Wasn't it just wonderful!" I had to admit it, but the wonder was that otherwise sane people could not see that they were being imposed on; wonderful also that Ballard, after all his stage experience and after working this racket so long, is not a better actor. Incidentally Mr. Ballard told the ladies that if they would adopt his teachings they could become fat or thin at will. The Mighty I AM would fix it up for them.

Dr Arundale Coming.—Dr. George Arundale, P. T. S. (Adyar) will very definitely be at the next year's convention of the American Section, according to the October *American Theosophist* (p. 236). It is anticipated that the flocking of members to see and hear this astonishing psychological prodigy will be so large that the convention will have to be held at a hotel in Chicago, and those who expect to attend are requested to send in notice at a very early date.

Dr. Arundale Becomes Poet.—Dr. Arundale has written a poem called "Understanding Godlike", adopting the metre of the Finnish Kalevala and Longfellow's Song of Hiawatha. A few lines are presented as a sample in the August *Theosophical World*, and the whole production bound in blue and gold is offered for one rupee two annas, how long it is I don't know, but I hope not very long. It does not appear to have occurred to offer specially autographed copies at double price, as has been done by other leaders whom I shall not mention.

Who Wrote the Mahatma Letters?—On page 171 of the August *Canadian Theosophist* we read that both *The Mahatma Letters* and *Five Years of Theosophy* are "by A. P. Sinnett." With regard to *The Mahatma Letters*, it is true that Dr. Arundale has listed them as the product of A. P. Sinnett, possibly in one of his dreamy moments, but are we not told by the Brothers Hare that they are the product of H. P. Blavatsky? Should not the Messrs. Hare be informed of this discovery? They might write a new book on the subject. As for *Five Years of Theosophy*, this is a selection of articles from *The Theosophist*, made by Mohini Chatterji, and not one of which was written by Sinnett. Of course the writer of the article knows better and the editor overlooked it, and it may seem playful to quibble; it may seem like straining out gnats. But not all people know the facts, and it is in just this way that history becomes perverted. I suppose that in such a way originated the idea that Moses wrote the first five books of the Old Testament and that God is responsible for the whole Bible from Gen. i to Rev. xiii. In course of time the gnat becomes transformed into a camel and everybody swallows it.

Won't Fraternize.—The following resolution of the Executive Committee of the British Section, T. S. (Adyar) appears in July-August *Theosophical News & Notes* (p. 9): "T. S. (Point Loma).—IT WAS RESOLVED (*nem. con.*) to place on record that the Committee observed with regret that nothing had emerged from the interviews and correspondence of the General Secretary with Mr. Trevor Barker, as reported to the April and May meetings of the Committee, that inclined the Committee to alter its attitude towards fraternization with the Point Loma Theosophical Society." In this connection I refer to an admirable article on Fraternization by Mr. Barker in the April *English Theosophical Forum* (Point Loma T. S.). But the Adyarites will have none of it, an honorable exception being the Phoenix Lodge in London. In view of the frequent statements of the Masters, their spiritual blindness is astonishing.

Good Advice to Lodge Meetings.—It is a real pleasure to endorse some remarks of Dr. Arundale regarding rituals and ceremonials at lodge meetings (Sept. *Theos. World*, p. 214). He says in part: "Personally I think that all rituals and ceremonies should be rigorously excluded from Lodge meetings—be these public or private—even though many of the members may like to have them . . . The simpler the Lodge meeting, the less it is made ornate with preliminary or concluding ceremonial—however slight—the better." Coming from a Liberal Catholic bishop this is refreshing. He adds: "The chairman's opening remarks should be extremely brief. And the less he says at the end the better." While not objecting to a little music, he prefers that it shall not be *used*. Bravo! I say. Possibly he would not object to a little dance by an expert danseuse like Rukmini.

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THE THEOSOPHICAL YOUTH MOVEMENT—III

While it is too early to be able to report on the action, if any, of the Adyar T. S. Council on the request of a group of young theosophists in Melbourne, Australia, that the World Federation of Young Theosophists be placed on a basis broad enough to admit to membership young people of any theosophical society or of none, who wish to study Theosophy (see *Critic*, September, October-November, 1937) it is almost a foregone conclusion that no such broadening of its basis will be tolerated by the ruling spirits of Adyar. The Adyar T. S. Council is dominated by Dr. George S. Arundale and it has been his policy, from which it would seem that nothing less than a mental earthquake could shake him, to recognize no theosophists who are not of the Adyar fold, and no Theosophy which is not permeated by the teachings of Mrs. Besant and her master C. W. Leadbeater. No direct attack is made, indeed, on other groups or associations—they are just ignored as completely as if they did not exist, at least in all publications open to the public eye. It is Theosophy and THE Theosophical Society; often enough THE Theosophical Society without the Theosophy that one reads of.

Of course Dr. Arundale and other officials cannot be reproached for working in the field where circumstances have placed them; it is entirely praiseworthy. But that is a far different matter from making it appear that there is but one Theosophical Society. The teachings of the Masters are very explicit on the matter of Universal Brotherhood, but it is not Universal Brotherhood to ignore others who are just as good theosophists, just as earnest workers for Theosophy; it is but a sham Brotherhood, no matter how good it may be as far as it goes. Never since he has been President has Dr. Arundale, as far as I have been able to discover, given the least sign of recognition of outsiders, and the impression one gets is that a big and powerful society is considered far more important than Brotherhood.

In pursuance of this aim the World Federation of Young Theosophists, Headquarters Adyar, does not admit to membership any young person who does not sign up as a member of the Adyar T. S. No other young theosophists, no matter how worthy, how interested, how desirous of living the theosophical life, can participate and receive the benefit of association; they are simply outsiders. In one case at least a group of young theosophists of Adyar affiliation has been told that if it permitted non-Adyarite youths to take part in its work it would be denied the use of the lodge room and other facilities. I could hardly believe it, it was so contemptible.

It is this untheosophical and unchristian attitude that the small group in Melbourne is determined to oppose. And they are right. It is to be hoped that they will fight it out to the bitter end before striking their colors to Adyar or any other society which proposes to encase them in a sectarian shell and hypocritically profess a Brotherhood which they do not practise. I believe that if they will stand firm they will find enough young people in the world who will share their viewpoint, and who want

in get Theosophy as it was taught by H. P. Blavatsky and the Masters without the corruptions and pollutions—yes pollutions—originating at Adyar. They should not be parties to the perfectly palpable intention on the part of Adyar that they should study Theosophy only as it was taught by Mrs. Besant and Mr. Leadbeater.

What is Adyar Theosophy and how does it differ from the Theosophy of the Masters? Elsewhere in this CRITIC I quote a statement of Mrs. Josephine Ransom, of Adyar, (Dec. *Theosophical World*, p. 284), that there is no conflict between the teachings of H. P. B. and the teachings of "Dr. Besant and Bishop Leadbeater." One may excuse Mrs. Ransom on the ground of ignorance, otherwise the statement could only be designated as a plain attempt to deceive, uttered in the interest of Adyarism. What was the attitude of "Bishop" Leadbeater towards the early teachings? We have his own words. Intent on forcing his own imaginings on the Adyar members he wrote a letter in February, 1912, to Mr. W. G. John, then General Secretary of the Australian Section, which I quote in part. I have cited this letter before, using a copy in the Hare book, *Who Wrote the Mahatma Letters?* (p. 265), but lest one might question its authenticity I now quote direct from the *original* (not a copy) which recently through a stroke of good fortune came into my possession. It is typed, but signed in ink with the well-known signature of C. W. Leadbeater. He says in part:

British Consulate

Palermo, Sicily.

February 25th., 1912.

My dear John,

Remember that the letters to Sinnett and Hume were *not* written or dictated directly by a Master, as we at the time supposed, but were the work of pupils carrying out general directions given to them by the Masters, which is a very different thing. . . . But we do not trouble ourselves in the least about reconciling the earlier statements—we just describe what we ourselves see, or repeat what is said to us by those whom we can trust. At the beginning we did not know enough to ask questions intelligently, and we constantly misunderstood what we were told. I lived through those early days, you know, so I remember what the conditions were.

With all heartiest good wishes

I am ever

Yours most cordially

(signed) C. W. LEADBEATER.

This was written eleven years before the famous *Mahatma Letters to A. P. Sinnett* appeared in print and while Leadbeater was preparing to publish—jointly with Annie Besant—his absurd book, *Man: Whence, How and Whither*. Fortunately the appearance of the complete series of Masters' letters to Sinnett in 1923 has, as any careful student of these Letters can verify, given the lie to Leadbeater's statement. He had to discredit these at a time when no one could say him nay, in order to push his own clairvoyant imaginings on the public. (Those interested in knowing how *Man: Whence, How and Whither* was produced should read April, 1928, CRITIC, and August and September, 1911, *Theosophical*, but don't laugh.)

That this will be done in the case of the young theosophists who are fed up on Leadbeater, and discouraged by such remarks as that of Mrs. Ransom from going to original sources, there can be no question.

So I say to the more open-minded youth, such as those of the little Melbourne group: stick to your guns; refuse to be bamboozled by pretenses which are falsehoods; study for yourselves the available teachings of the Masters and of H. P. B. It is better to be right, if only a half-dozen, than to be wrong with all the youths the authorities at Adyar can muster. And I hope, too, that all free-thinking theosophists will back them up in every way possible.

Information about a broader theosophical youth movement can be

obtained from Clive W. F. Bellgrove, 32 Prospect Hill Road, Camberwell, Melbourne, Australia.

Rival Devachans

For some reason for which I feel myself entirely unworthy I have been favored with rather elaborate reports of the recent trip of Dr. G. de Purucker and party, and of the conventions held in connection therewith. These will be treated of in the Point Loma *Theosophical Forum* and space is lacking here to go into details. But one thing especially impressed me as an outsider. One expects such reports to be somewhat ebullient, and discounts them accordingly. But here the ebullience was of a unique sort for theosophical society gatherings. Of course the conventions were conventions of the Point Loma Theosophical Society and it was not to be expected that time would be taken up with advertising other theosophical fraternities. The point is that in refraining from blowing the Point Loma horn as such, these good people did the very best advertising for their own society. Nowhere were we told, nor was it insinuated, that to be a theosophist one must be at the same time a Lomaite; no one asserted that it was a special privilege, directly conferred by the Masters on each individual member, to belong to the Point Loma T. S., a sort of foldorol one hears much of in the Adyar literature. Everywhere it was Theosophy, not the Society, which was stressed. I did not search these reports with a microscope, but if traces of any such clannish spirit were manifested, they were too microscopic to be observed. And for this I can only say that I thank whatever gods there be.

One of the features of the New York Convention was the staging of a model study class in operation, by John L. Tunney, of York, Pa., chairman of the Convention, who illustrated his methods. No claim to perfection was made, but the intent was to help others to conduct such a class. I think it rather unfortunate that not a few of the questions were—by request—answered by Dr. de Purucker instead of by the class itself, even though they may have been answered better. It was too much like the leader of the orchestra getting on the stage and replacing the actors. But that's not my affair.

At the Hague Convention Mr. F. Lindemann said that the conventional Devachan was too much of a *piège* for him and that he would like something more substantial. I agree with him and suggest, with apologies to Dr. Arundale, whose poetry is bloming forth in praise of Adyar, that I'd like the sort of Devachan represented by Point Loma, the place, I mean. I could sit eternally fishing from the rocks while discussing science with Mr. Ryan, the beauties of England with Miss Savage, and unsectarian brotherhood with all of them.

As an antipodal Devachan our attention is called to Adyar. In reading the published reports of the various Adyarite conventions, including those of the American Section, one is impressed with the striking difference from those of the Point Loma T. S. referred to above. While the Lomaite lay stress on Theosophy, in Adyar circles the emphasis is on THE Society. In the official journals such as the Adyar and Wheaton publications, there is far more about enhancing the prestige of THE Society and its material possessions than there is about Universal Brotherhood, and nothing whatever about fellow-theosophists who do not wear the Adyar button. The Point Loma Headquarters seem to have a hard time to keep going; funds are sadly lacking, but one hears no complaints. Rarely if ever does one meet in the Point Loma publications with the difficulties they encounter, and such information is gleaned only indirectly. They may have antiquated plumbing and the service linen may not be new, but as a visitor remarked, the fixtures are admirably polished and the linen exquisitely mended and laundered. But as long as they can keep going it is enough. And that is why I love them, even though a non-member and one who does not always agree with their methods. But Adyar begs for money to lay down grassy paths so that the sockless Dr.

Arundale may not scorch his bare feet walking on the hot concrete.

But it is Adyar which is the thing. Dr. Arundale, in addition to his other qualities, innate or acquired, has bloomed forth into a poet. Every issue of the *Adyar Theosophical World* of late begins with a poem by the Doctor. The latest, in the November issue, is entitled "Come to Adyar!" "Come! Come to Adyar" is the first line of each of the six stanzas. Why come to Adyar? Well, "the lofty palm trees bend gracefully before the breeze", and "the cocoanuts give milk cooling as the mountain stream", surely a miracle in the torrid climate of southern India. Further, you can see "the fishermen cast forth their nets . . . for a scanty livelihood" and "the squirrels hide and seek," and "the white birds watch for food" on the banks of the River Adyar. Surely these are sufficient inducements to visit the opposite side of the world. But after all it isn't so easy. Anybody may come to Adyar, but getting in, unless for a day's visit, is another matter. You have to ask permission, and this will be granted only upon recommendation of your National Secretary endorsed by two members known to Dr. Arundale. You have to be an expert at something, from tinkering to clerical or literary work and, above all, you must be loyal to THE Society. And a further condition of acceptance is proof that you have sufficient funds to pay the cost of returning home if you are bored or fired. These precautions, which the Doctor designates as "unordinary", are doubtless necessary to prevent impecunious and incompetent persons from becoming squatters at Adyar. So those who might be allured by the promise of ice-cold coconut milk and galloping squirrels should, before packing their trunks, read the inside requirements on page 259. Further taboos at Adyar are meat eating, smoking and, of course, drinking. This is too bad, for very excellent theosophists have been known to eat meat and to smoke, such as H. P. B., Colonel Olcott and later Mr. Croshie of the U. L. T. Such offenders must go elsewhere; even the Master M. must leave his pipe behind if he would seek admission to the virtuous throng.

It is suggested that Dr. de Parucker might try his hand at verse and write a poem for the front page of the *Forum* on "Come! Come to Lomaland!" Sunkist orange juice might be offered as an inducement instead of coconut milk, and in lieu of fishermen casting their nets a view of seals basking on the rocks, to say nothing of the possible privilege of having one's socks darned by the ladies, an attraction which the barefoot Dr. Arundale neglected to mention.

But for me there is no choice of a Devachan, for while I have often been invited to visit Lomaland, I am quite sure that with my numerous drawbacks, should I appear at the gate of Adyar, Saint Peter Arundale would refuse me admittance. Besides, did I not once speak of His Majesty as "George"?

Bravo! Arundale!

For those who believe that theosophists should take a vivid interest in the present world situation, and should not hesitate to "take sides" in matters which they believe involve the welfare of society, the December issue of *The Theosophist* (Adyar) is of special interest. Dr. Arundale, while insisting on the neutrality of THE Theosophical Society as such, does not hesitate to express his personal views in that journal, which I understand he is entitled to do, albeit in many words and with regretted emphasis on the "I", and is outspoken in favor of the democracies as against the Fascist nations, and of the need of union for protection against aggression and suppression of individual liberty—using force if need be. In all this I am wholly with him and congratulate him on his fearlessness. His attitude, as expressed in the August *Theosophist*, has excited the wrath of Signor Tullio Castellani, General Secretary of the Italian Section, T. S. (Adyar), who contributes a long and rather acrid article in defense of Fascism, at least as manifested in Italy, whereupon there follows an exchange of padded brickbats between the President and the General Secretary. Signor Castellani's several communications may

be informative for those who are wondering how to prepare a mixed drink of Theosophy and Fascism, although I myself still remain in the dark. Signor Castellani doubts (p. 261) whether the Italian Section will be able to send a delegate to the December Adyar Convention, when it knows that "at that Convention a group of agitators, headed by the President, will be inciting the delegates of the whole world to unite against Italy", a typical example of Mussolinian soreheadedness.

Dr. Arundale writes to Signor Castellani in part (p. 264):

"Therefore, in order not for a moment to give rise to any suspicion that in any way they endorse my views, I am refraining from sending this issue of *The Theosophist* to any Italian subscriber, not even to yourself, as its presence in his or her house might suggest that its views are endorsed, which I know will not be the case".

While this may be a questionable act, seeing that subscribers are entitled to receive what they have paid for, it conveys a veiled insinuation that any Italian subscriber found with this issue of *The Theosophist* might be roughly and toughly handled by the police, and that a ban might be clamped down on Theosophy in Italy as it has been in Germany. The atmosphere is full of fumes and it is by no means impossible that the Italian Section might sever its connection with Adyar, just as Italy has kicked itself out of the League of Nations, and start a Fascist-theosophical Society of its own. It might be designated "The Fascistosophical Society", and be devoted to the study of Fascistosophy.

In the same December issue (p. 198) Dr. Arundale, speaking of Germany, says in part:

"I hear from reliable sources that all Theosophical publications are now barred from Germany. A sign of the times, indeed, and I much fear that there are no means to reach our brethren in a land now ridden by that same spirit of ruthlessness which obtains in some other countries too. [Attention of Signor Castellani; the Doctor may be sniping at Italy!—Ed.] Our Theosophical Publishing Houses in Germany have been raided and their books confiscated. But what can be expected when in the parks of Berlin Jews are expressly forbidden to occupy most of the seats . . ."

I hope that Dr. Arundale will not be deterred by protests from theosophical pacifists, of whom there are a-plenty who would tolerate any sort of barbarism for the sake of harmony, from speaking out boldly for truth, freedom and justice. If he sticks to his guns I might even be persuaded to vote for him at the next T. S. presidential election.

The Hare Volcano Erupts Again

The book of the brothers Harold E. and Win. Loftus Hare, entitled *Who Wrote the Mahatma Letters?*, purporting to prove that the famous Mahatma Letters to A. P. Sinnett are forgeries written for the most part by H. P. Blavatsky, who also invented the Mahatmas themselves, has been so often criticised and dissected, and its picayunish trivialities and lack of the commonest knowledge to be expected of scholars exposed, that it might seem superfluous to refer to it again; any further analysis might be regarded as a mere *post mortem*. But the authors have not been discouraged by the criticisms. They now issue a twenty page pamphlet entitled "The Mahatma Letters, *Alibi* and *Post Mortem* Defences. A reply to Mr. Jinakindasa's article in *The Theosophist* for May, 1937, entitled: Did H. P. Blavatsky Invent the Mahatmas?" From this it is evident that the corpse is not dead, but makes an attempt to protest against the autopsy.

Mr. H. R. W. Cox, who wrote a pamphlet "Who Wrote the March-Hare Attack on the Mahatma Letters?", comes in for a castigation on the score of "taking the palm among our critics for vulgarity and abuse", although aside from its ill-chosen and undignified title—which, by the way, is misquoted in the Hare document—I fail to find in the Cox pamphlet the slightest trace of either vulgarity or abuse. The Editor of

the CRITIC is taken to task because, while having pointed out that at least eight letters in the K. H. script are known which could not by any possibility have been written by H. P. B. (August-September, 1936; CRITIC; reprinted in November, 1936-January, 1937, *Canadian Theosophist*), he neglected to examine "our arguments on any set of eight letters in the Sinnett series, and to prove them to be unsound." This despite the fact that the CRITIC had examined their arguments on many more than eight of the Mahatma Letters to Sinnett and had shown them to be but mere quibbling, based in imperfections of style and punctuation and loaded with charges about defective Latin which was not only good classical Latin, but even good French, that they had changed the date of a facsimile letter which they had before them by ten years in order to gain their point, and much more. (See CRITIC from June, 1936 to June, 1937.)

Much of the pamphlet is devoted to criticising Mr. Jinarajadasa's book, *Did Madame Blavatsky Forge the Mahatma Letters?* and his later article "Did H. P. Blavatsky Invent the Mahatmas?" (May, 1937, *Theosophist*, p. 105) which is in part a presentation and discussion of the "Mantri Letter" received by Annie Besant in 1900, which was found to have appended a communication in K. H. script. A full review of this Mantri letter and the appended K. H. communication will be found in the CRITIC of May-June, 1937.

Damodar, "The Disinherited" and Gjual Khool

Much space in the pamphlet is devoted to further discussion of the question whether Damodar K. Mavalankar was responsible for communications signed "The Disinherited", and here the Brothers Hare seem to be wandering in a bog from which they are unable to extricate themselves. The facts are these. In his book, *The Early Teachings of the Masters* (p. 75, footnote), published in 1924, Mr. Jinarajadasa states:

"Damodar K. Mavalankar was thus nicknamed ["Disinherited" —Ed.] as he renounced all his patrimony to attach himself to H. P. B. and follow the call of the Masters."

This statement is taken as fact by the Messrs. Hare as a basis for their arguments (*Who Wrote the Mahatma Letters?*, pp. 222, 295) that Damodar, "The Disinherited" and Gjual Khool were identical, notwithstanding the fact that, as they might have ascertained, none of the references to "The Disinherited" either in the Mahatma Letters or in the H. P. B. Letters to Sinnett give countenance to it. How or where Mr. Jinarajadasa got this idea one knows not. Apparently, as he was not at Adyar in Damodar's time, being much too young, it was a rumor he picked up somewhere.

But, and this is most important, in his later book, *Did Madame Blavatsky Forge the Mahatma Letters?* (p. 47), he states, without specifically retracting his earlier assertion, "The last script, the sixth, is that of Gjual Khool, nick-named 'the Disinherited'". This letter he presents in facsimile, and it is the one designated Letter No. XXXVII in *Mahatma Letters* (page 248). The handwriting of this letter is totally different from the writing of Damodar, a sample of which Mr. Jinarajadasa presents in the same book (p. 17), and is identical, so the Hares assert, with that of a letter signed Gjual Khool in *The Mahatma Letters* (No. CXXV, p. 453), and of a footnote (*M. L.*, p. 34) signed "The 'Disinherited'".

We have then, as Messrs. Hare admit, one letter and a footnote signed "The Disinherited", and a letter signed Gjual Khool, all in identical writing and as different as could be from the writing of Damodar. This should establish beyond a doubt that whoever "The Disinherited" and Gjual Khool may have been, they were one and the same, and were not Damodar, unless, indeed, Damodar was a most skillful expert at different handwritings. See the Hare's chapter on "The Manuscripts Examined", letter VIII, p. 231; letter XXXVII, p. 233; letter CXXV, p. 238. Messrs. Hare failed to note the statement in *The Letters of H. P. Blavatsky to*

A. P. Sinnett (p. 126) that M. Coulomb, the Adyar factotum, could imitate the Djual Khool writing to perfection. It would have afforded them a wide field for speculation on this topic.

The Hares are to be thanked for making it clear that Djual Khool and "The Disinherited" were one and the same, though they still cling lovingly to the notion that there was still another "Disinherited", to wit, Damodar. But let that go.

The Mantri-K. H. Letter

More interesting is the Messrs. Hare's discussion of the Mantri letter with its subjoined letter in K. H. script. These were published, with facsimiles, by Mr. Jinarajadasa in the May, 1937, *Throsophint* and reproduced, except the facsimiles, in the *CRITIC* of May-June, 1937. To repeat briefly, a Mr. Mantri of Bombay, otherwise unknown, wrote to Mrs. Besant in London, in 1900, which letter was among the documents entrusted to Mr. Jinarajadasa by Mrs. Besant before her death. When it came into the hands of Mr. Jinarajadasa the blank portion of the sheet was filled by a communication in K. H. script, and as the Mantri letter was written in 1900, the K. H. portion cannot antedate this and is proof that a communication signed K. H. appeared nine years after H. P. B.'s death, and therefore, concludes Mr. Jinarajadasa, H. P. B. could not have written the K. H. letters to Sinnett. The facts are simply these, that postal data and the fact that Mantri was not a person who could have had access to any K. H. script which he could have imitated, show that the K. H. postscript was not on the letter when mailed in Bombay.

But was it there when received by Mrs. Besant, or did some skillful forger having before him a sample of K. H.'s writing add it later? Mr. Jinarajadasa's article throws no light on this. The Hares point out some differences between this K. H. script and others, and their conclusion is that whoever wrote the Mantri-K. H. letter, it was not the same person who wrote the earlier ones. I do not pretend to say, but suggest to anyone desiring to compare these K. H. scripts that they compare samples of their own writing made at different times, sometimes with pencil, sometimes with pen, and see whether equally great differences may occur. I should be proud if my handwriting, pen and pencil, showed as great uniformity as the various K. H. scripts that have been published.

While conceding the Hare's point that there is no positive evidence proving that the K. H. portion was not added by someone in London having access to Mrs. Besant's correspondence, I regard their comments on the character of the letter as far-fetched. Mr. Jinarajadasa has blocked out some sentences which he regards as of too personal a nature to be published, and this necessarily gives what is left a somewhat disconnected character. Nevertheless what is left is just what might be expected from a Master, and in particular conveys a warning against "predilections for the forms and ceremonies of any particular creed"; a warning which Mrs. Besant was later flagrantly to disregard. Can we believe that Mrs. Besant herself originated this warning and took the trouble to embody it in a forged letter, or that someone who sooner or later sneaked in on her correspondence took this method of warning her, writing this warning on the blank portion of an utterly insignificant letter which she probably never looked at again? I think not. Nevertheless it would be of value if Mr. Jinarajadasa would tell us all he knows further, if anything, about this letter.

But after all, it is not a matter of great importance in the question who wrote the Mahatma Letters? There is evidence enough as already pointed out, that K. H. letters were produced under circumstances where H. P. B. could not have written them, and a further one, written after her death, matters little. There is much more to be discovered about the way in which these Letters were written, but the Hare hypothesis assumes the existence of a gigantic conspiracy, involving an army of confederates all skilled in K. H. script in India, in England, in Germany, the bribing of railway guards to deliver almost instantaneous replies to

questions merely in the mind of the interrogator, an army generalised by the impetuous H. P. Blavatsky, aided by a general tendency to lying on the part of otherwise honorable people.

The Hares conclude their pamphlet gracefully by saying that they hope they have spoken their last word on the subject. While hoping that they have, I hope the same for myself. And so I conclude with acknowledging my indebtedness to them. Their book, *Who Wrote the Mahatma Letters?*, has driven me to a far more intensive study not only of these Letters, but of the Letters of H. P. B., a study which has convinced me far more than ever of the genuineness of the Mahatmic Letters and of the existence of the Mahatmas to whom they are attributed, and of the sincerity and honesty of Madame Blavatsky. And for this incentive and for this conclusion I thank them. They have done me a real service.

Note. A set of 12 Currics dealing with the Hare book in more detail than anywhere else, can be had from this office for 40 cents (British, 1/8, blank postal orders or British stamps accepted).

Damodar and the "Hindu Chela's Diary"

In the April, 1937, CRITIC, in a review of the book *Concerning Damodar K. Mavalankar*, I stated that the article on page 40, "A Hindu Chela's Diary", "is certainly not by Damodar nor has it any reference to him." For this I have been called down by the editor, who requests that I publicly retract this statement. I have given considerable time to pursuing the matter further, and while my examination is by no means complete, I am forced as a result to repeat the first part of my statement, that the "Diary" was not written by Damodar, while conceding that it is based on letters written by him.

The "Hindu Chela's Diary" was first published by W. Q. Judge in *The Path* of June, July, August and September, 1886. It may be found reprinted in full in the magazine *Theosophy*, Vol. III, 1915, pp. 218, 265, 305, 356. The editor of *The Path* stated:

"The original MS. of this Diary as far as it goes is in our possession. The few introductory lines are by the friend who communicated the matter to us."

The "friend who communicated the matter" to Judge, and who would seem to have been known to him, says in part, by way of introduction:

"... Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He [the Hindu Chela] had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person..."

Now theosophical history records that Damodar left Adyar for Tibet February 23, 1885, a journey from which he never returned. The publication of the "Diary" began in *The Path* June, 1886, and allowing at the least one month for transit from India and one month in Judge's hands before printing, this would take us back to April, 1886. The "friend" had "long had possession" of it, and while the word "long" is indefinite, we may at the least assume it to have been one year, bringing us back to April, 1885. But when the "friend" received the document, the writer thereof had "already long passed away from these busy scenes to those far busier." That may mean either that he had died or had gone to distant parts. Let us add another year at the least for this "long", and we get April, 1884, or still earlier if we assume "long" to mean two or three years.

Now Damodar did not leave for Tibet until February, 1885; consequently the "friend's" statement, if referring to Damodar, cannot be true, or, if true, cannot refer to Damodar, but to some other chela who left these "busy scenes" before Damodar did. Either would cast suspicion on the authenticity of the document as Damodar's production.

But just here we are confronted with a most surprising fact. There

are extant three letters from Damodar to W. Q. Judge, dated respectively Bombay, January 23th, 1880, Bombay, June 14th, 1881 and Bombay, June 21st, 1881. These letters are in the Point Loma file of Judge material, and were published for the first time in the *Point Loma Theosophical Forum* of November 15th, 1932 and April 15th, 1933. There cannot be the least doubt of their genuineness. They present in much detail and with the utmost frankness personal experiences of Damodar, mostly at Benares, some of which are much more briefly confirmed by Colonel Olcott in *Old Diary Leaves*, Vol. II, pp. 121, 125. The surprising point is that in these Damodar-Judge letters of 1880 and 1881 there are several passages, often of many lines, which occur *verbatim* or nearly so in the "Hindu Chela's Diary", which first made its public appearance in print in *The Path* of June, 1882, or about five years after having been written by Damodar to Judge. At first sight this would seem to confirm the view that the "Diary" was also written by Damodar, though it proves nothing of the sort, as anybody can copy passages from letters—if he has them in his possession.

But, and here is the mystery, while Damodar in his letters frankly uses the names of well-known persons, in the "Diary" these names are not only changed, but the men are transformed into women and the women into men. In the first Damodar-Judge letter is a long paragraph detailing an interview of Damodar with H. P. Blavatsky—mentioned by name—while in the "Diary" it is given almost *verbatim*, but instead of Blavatsky, a woman, we find one Kunala, a man, as the person interviewed by the writer. In still another instance in the first Damodar-Judge letter, we read of an interview of Damodar with a woman ascetic named Māji, while in the "Diary" this woman becomes a Mr. X, a man, while Madame Blavatsky again becomes the man Kunala, and here too, in almost identical words. In the second Damodar-Judge letter an account is given by Damodar of a strange visit to a mysterious building on an island under the guidance of one simply designated as "A", a sign usually indicating a Master, while the same story, also in detail, occurs in the "Diary", though not *verbatim*, and here the guide is the above man, Kunala who, as shown above, is a substitute for Blavatsky. In another case the Master M. and Kunala (H. P. B.) are confused. "Nilakant", of the "Diary", is in one place identified as H. P. B., in another as Olcott, and in a third as the writer of the "Diary" himself. The letters are consistent, but the "Diary" contains various contradictions, both in itself and by comparison with the letters.

Unfortunately space is lacking to reproduce in parallel the nearly identical passages in the Damodar-Judge letters and the "Hindu Chela's Diary", which would be most interesting, but those who wish can find them in the easily accessible places referred to.

What are we to make of all this? Are we to suppose that Damodar kept *verbatim* copies of his letters, or copied many passages from them before mailing into a fictitious diary, changing men into women and women into men and more or less muddling the personalities? If he wrote frankly to Judge, giving actual names, in letters not marked confidential, why should he conceal these in a private diary which, at least, one expects to be a record of facts? The *verbatim* nature of the passages is too striking to admit of its being a feat of memory. Whatever Damodar's peculiarities, what we read of him elsewhere does not lead us to suppose that he had either the time or disposition to indulge in such a bit of folly. And why should Damodar, a Mahratta, write in a diary a mixture of Mahratti—his native language—and Tamil, as was stated by the "friend"? Besides, he it remembered, there is no evidence whatever that the "Hindu Chela's Diary" long antedated its publication in 1882 other than the assertion of an unknown person whose name and *homo fides* are not given. Whatever became of this supposed "Diary", it appears from inquiry that it is not among Judge's belongings now in the Point Loma archives. One wonders why Judge did not perceive and point out the

virtual identity of many passages with letters received from Damodar five years before, which, far from being confidential he was requested to circulate.

Clearly, whoever wrote the "Hindu Chela's Diary" had access to the Damodar-Judge letters, whether the originals or copies. In a signed postscript to the first Damodar-Judge letter Olcott requests Judge to "see that it is pretty well read by our Fellows in N.Y. & then send it to Massey for the information of our British Fellows - - ." The letter remained in the possession of Judge, but may have been circulated or, perhaps, copies made and sent about.

My conviction, after devoting considerable time to the comparison, is that the "Hindu Chela's Diary" is a fabrication, passed off as true, based in part upon the Damodar-Judge letters, and that it is the product of Damodar only in the sense that certain paragraphs have been lifted from the letters of Damodar by someone having either the originals or copies, and with names and sexes changed to conceal the identity, that not a little confusion was introduced in the process of redressing, and that an incredible story about a visit to a subterranean chamber where Masters were assembled was added to make it more sensational and attractive, after the fashion of Ballard and of Phyllos the Tibetan. In short, the "Diary" relates to Damodar, but was not written by him; it is a carelessly concocted romance of which Damodar, though unnamed, is made the hero and his letters to Judge badly mangled. As it claims to be true, I should call it a pious fraud. Who was responsible I do not attempt to say.

With this the Critic must adhere to its claim that the "Hindu Chela's Diary" is not by Damodar, while conceding that it is about him, and must decline to engage further in the controversy.

At the Periscope

Latest News in Brief.—Tashi Lama of Tibet died November, 30th at Jyekundu near Chinese-Tibetan border, aged 54.—Adyar to publish new edition of *Secret Doctrine*, more "authoritative" than any earlier version, even than H. P. B.'s own original edition; Mrs. Ransom to act as mid-wife.—Dr. Arundale and Gen. Sec. of Italian Section, T. S. (Adyar) engage in boxing bout; Arundale for freedom and democracy, the Gen. Sec. for Fascism.—A theosophical colony started near Mexico City as a cooperative society; initials A.D.Y.A.R.—Sir Jagdis Chandra Bose, Calcutta scientist beloved of theosophists, died November 23rd, aged 79.—Gen. Sec. A. E. S. Smythe makes a long tour and returns elated.—Mrs. Hastings starts society of "The Friends of Madame Blavatsky"; registration one shilling (25 cents); more if you can.—Bryan debunks Ballard in fifth brochure, "The Ballard Saint Germain" (37 cents).—New Adyar Theosophical Year Book, 1938, deletes objectionable passages endorsing "Leadbeater method" with boys.—The bellicose Ballard, master of the Blue Lightning, curses his foes; orders the Great I AM to squash them, mentally and physically.—Adyar T. S. 1938 Year Book reports 29,842 members, loss 475; 1,203 lodges, loss 23.—Mrs. Hastings to publish at least seven volumes in defense of H. P. B.—AMORC Imperator pays glowing tribute to H. P. B.—Arundale gets down to brass tacks in strong Adyar convention address.—Magazine *Lucifer* comes to life again; says "I'm not the devil".

Mr. Smythe Makes a Tour.—Mr. A. E. S. Smythe, General Secretary of the Canadian Section, T. S. (Adyar) and editor of the excellent journal, *The Canadian Theosophist*, took time from his arduous duties to make a tour lasting from October 11th to November 22d. Besides taking in western Canada he went down the western coast even as far as Point Loma, and interestingly narrates his experiences in the November *Canadian Theosophist*. Aside from lecturing he contacted many individuals of different theosophical folds whose names are familiar, and other organizations, parting with all with love in his heart, even includ-

ing Point Loma, towards which he has frequently expressed animosity. His long article is especially heartening and I have but one kick; his trip delayed the November issue of his journal almost a month, the regular receipt of which I have always looked forward to as a government clerk joyously awaits the monthly pay day. Perhaps if some other theosophists on their travels would take care to contact others not of their own society we should have a better understanding. (Subscription to *Canadian Theosophist*, \$1.00 a year, from 33 Forest Avenue, Toronto, Canada, or through this office.)

Sixth Fraternization Convention.—The Sixth International Theosophical Fraternization Convention will be held in the Hotel Victoria, Boston, next June 25th, 26th, 27th. For information write to Robert Marks, Theosophical Hall, 52 Isabella Street, Toronto, Ont., Canada. Cut this out and paste it on your looking-glass not too near the corner.

A New Blavatsky Society.—Mrs. Beatrice Hastings has gotten her H. P. B. Defense Group (*New Universe*, No. 1, p. 2) under way even sooner than expected. She now announces "The Friends of Madame Blavatsky". Anyone interested may join and the registration fee is only one shilling (25 cents), or as much more as you can. Remittances, which will be acknowledged with membership card, should be sent to Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England. She proposes as a first step to force the Society for Psychical Research to retract publicly its foolish Hodgson report on H. P. B. Whether it will do so is questionable, for odd as it may seem, even people who think themselves on a lofty ethical plane very frequently—I was going to say very generally—prefer to be moral skulkers rather than to admit openly and honorably that they have made a mistake. Mrs. Hastings wants to establish a London Headquarters and have public lectures defending H. P. B. For all this money is needed, I shall watch with interest to see whether those who give lip service to H. P. B. will help along or pass by on the other side of the road. What do you think?

Another Adyar Wonder.—When Dr. Arundale offered as an inducement to "Come! Come to Adyar!" cold coconut milk, frisking squirrels and birds picking up fish, he neglected to mention what is perhaps its greatest attraction, to wit, Mrs. Josephine Ransom who, so he tells us, is an authority on *The Secret Doctrine*, and who evidently regards herself as such, for which neither he nor she is to blame, there being none to contradict them. To illustrate, in a talk at Adyar she said, as quoted in the December *Theosophical World* (p. 281): "If you study the books written by Dr. Besant and Bishop Leadbeater, you will find that they have not departed from the original teachings. If you are a student of *The Secret Doctrine*, you will see how closely they have adhered to the great ideas given in that book . . ." Not so, as you will see if you will study the comparison of the teachings of H. P. B. and the *Mukhtam Letters* with the teachings of Mrs. Besant and Mr. Leadbeater presented in many parallel columns in the *Critic*. These run through about fifty issues, a set of which can be had from this office for \$1.00 (4 shillings).

"Ingratitude is not among our Vices."—The *Critic*, which started the "Back to Blavatsky" Movement in 1917, when she was almost forgotten in most theosophical circles, and which has kept at it ever since, under most discouraging conditions, has of late received several very polite letters which, being turned into plain English read: "Now that the Back to Blavatsky Movement is well under way, I have no further use for the *Critic* and you may drop me from your mailing list and go to the devil for aught I care." With my personal compliments to the writers, who think themselves theosophists, one is almost tempted to reply in kind.

Another Ballard Yarn.—The following choice story appears in a Ballard Document dated October 12th, addressed to "Blessed Group Leaders and Beloved Students of the Light". "Bob" and "Rex" are heroes in one of Ballard's books, who got "ascended", it would seem to many thousand feet. I quote *verbatim*: "During the Boston Class Bob and Rex came and told Mr. Ballard what they had just done. They discovered a plane flying here from a foreign country carrying a deadly pest that was to have been released through the guise of agricultural science (to destroy other pests). They destroyed those deadly pests by dissolving them with the Light Rays. Then both suddenly made themselves visible to the two pilots, told them what they had just done, ordered them to turn the plane around and go back to their own country, saying that if they ever attempted to do such a thing again, they would destroy the plane and them too! Imagine the fright of those two nefarious pilots, thousands of feet up in the air, bent on deadly destruction when suddenly two stalwart Americans appear right out of the air in the pilot's cabin, and issue such an ultimatum, after destroying their destructive cargo! Think of it! Imagine the consternation in those at the headquarters where the pilots came from! Are we not privileged to have such protection! Let's redouble our efforts now!" Come to think of it we are privileged to have a person like Ballard who can put over such stories and be believed.

Buddhism in America.—Theosophists should not forget that the two Masters who founded the present theosophical movement were followers of the Lord Buddha, as were both H. P. Blavatsky and Col. Olcott. If you are an American, whether theosophist or not, and want information about Buddhism, write to Mrs. Miriam Salanave, who conducts the East-West Buddhist Welfare Mission at Apt. 4, 715 McAllister Street, San Francisco, Calif. I have known Mrs. Salanave for many years, both before and since her sojourn in Buddhist lands, and my confidence in her is complete. She works for nothing, does her own printing and keeps her type in old frying pans for lack of better receptacles. She has a branch office at 3919 Nokomis Avenue, Minneapolis, Minn., in charge of Miss Eleanor McLean. Write to either of them and don't forget the postage stamp (or more if you can) for the reply, as there is no endowment back of this work, which is as poor as a church mouse.

The Hatcherers.—From the October *Theosophical World* (p. 225) one learns that Mr. Henry Hatcher and Mrs. Hatcher "will settle down in their old home in Hollywood and resume their intensive work for Theosophy and The Theosophical Society, this time very specially bringing home to the members of the American Section the work in which Adyar is engaged." In a series of announcements in the same issue (p. 231) Dr. Arundale appoints Mrs. Hatcher as "Associate Editor of *The Theosophist* and *The Theosophical World*" and "Mr. Henry Hatcher American Business Representative of *The Theosophical Publishing House, Adyar*." This we thought was the function of the Wheaton Theosophical Press, but apparently mistakenly. The twain are also appointed the Doctor's "Representatives for all unofficial business connected with Adyar" and to "stimulate in every way possible an increasing appreciation of Adyar as the heart of the Theosophical Movement throughout the world". This, of course, means especially getting funds to make Adyar a shining light for the world. Dr. Arundale has started a secondary campaign with the slogan "Come to Adyar". We confidently expect that not withstanding the allurements of their old home the Hatcherers will soon be seized with traveler's itch and take passage again for India, there to be adorned with further commissions.

Mexican Theosophical Colony.—A group of Adyarite theosophists in Mexico is starting a cooperative society and colony near Mexico City. The name is "Alianza Deportiva y Agrícola Renovadora", which, abbreviated to initials, is A. D. Y. A. R. Now it is up to some of the faithful to found a colony with the initials B. E. S. A. N. T.

New Book on H. P. Blavatsky.—G. J. Ryan's book, *H. P. Blavatsky and the Theosophical Movement*, has now been published and will be reviewed in the *Critic* as soon as it can be carefully studied, as it deserves. A superficial examination shows it to be a valuable production. It is essentially historical and towards the end is pervaded by a slight Point Loma aroma which should render it the more valuable to those who have been accustomed only to the fragrance wafted from the banks of the River Adyar, who would learn that THE Theosophical Society (Adyar) is building a wall around its ideas of Brotherhood, and that not all theosophists are inside it. (\$2.50, from the O. E. LIBRARY.)

Death of Tashi Lama.—It is reported that the famous Tashi (or Tachen) Lama of Tibet died November 30th at Jyekundo near the Chinese Tibetan border, at the age of 54 years. It will be recalled that the Tashi Lama is the spiritual head of Tibetan Buddhism and in a way a rival of the Dalai Lama, who is more concerned with political affairs. The Lama who has just died was forced to flee from Tibet about 13 years ago because of political complications, spending the time of his exile in China and Mongolia, always hoping to be able to return to Tibet. It was he who induced Mrs. Alice L. Cleather and Mr. Basil Crump to prepare and publish an edition of H. P. Blavatsky's *The Voice of the Silence*, thus affording evidence that this famous classic is a genuine Buddhist work. This edition is still available (at \$1.00 from this office) and while an exact reprint of the original contains in addition a letter from the Tashi Lama to the editors, as well as his photograph. The death of the Dalai Lama opened the way for his return to Tibet, and it was with the object of joining him that Mrs. Cleather and Mr. Crump undertook their perilous journey from Peiping to Kuen Bun in north-eastern Tibet. Unfortunately obstacles the nature of which is not clear prevented this meeting and they returned to Peiping. More lately they left Peiping and went to Darjiling in India, where they settled for a time, expecting to enter Tibet and meet the Tashi Lama, a plan now frustrated by his death. What their future plans may be I am not as yet advised. The report states that he was held up at the Tibetan border because of a conflict between the Tibetan authorities and his Chinese military escort. Whoever and whatever his successor may be it is certain that the Tashi Lama was a person of high spiritual qualities and that his loss to Buddhism is a severe one. Incidentally it may be mentioned that this office has a few photographs of the Tashi Lama and will gladly send one (while they last) upon receipt of a 3 cent or 1½ penny stamp.

"Great Theosophists".—The magazine *Theosophy*, (Los Angeles U. L. T.), beginning May, 1936, has been publishing a series of valuable articles on "Great Theosophists". While covering a different field from the well-known Manly Hall letters on Great Teachers, and being limited to the West it might profitably be read in conjunction with Mr. Hall's valuable discourses. Among them are two articles (April, May) on "The Symbolic Christ" which should afford a purgative for the orthodox. I can quote but one statement (April, p. 245): "The first reference [to Christ] is found on the coins of Alexander the Great, who reigned between 336 and 323 B. C. On one side of these coins the face of Alexander appears, on the other the picture of an ass with its foal. Around the figure of the two animals are engraved the words: *Our Lord Jesus Christ, Son of God*. No explanation of this astonishing sentence has ever been offered." *Theosophy* does not give the authority for this astounding statement and we are left with a great big "??".

Is the American Section (Adyar) Melting Away?—The Recording Secretary of the Adyar T. S. reports in the November *Theosophical World* (p. 279) nine lodges of the American Section as dissolved, against only one new one chartered. Perhaps they need a new L. W. Rogers.

More Critic Subscribers Wanted—Yes, Needed

It is a fact that *Critic* subscribers, with few exceptions, renew their subscriptions. Of course they do, but that's not enough. We need more, and readers are earnestly solicited to send in subscriptions for their friends who need a purging, or to get them to subscribe. U. S. and Canada, 50 cents a year (U. S. and Canada stamps or currency); other lands, 62 cents or two shillings sixpence (British stamps or blank postal orders accepted).

All the Rage

We stop our grumbling for a moment to congratulate Mrs. Beatrice Hastings on the very favorable reception her writings in defense of H. P. Blavatsky are receiving in the best theosophical circles, and to add our bit. So far are published, and obtainable from the O. E. LIBRARY: *Defense of Madame Blavatsky*, Vols. I & II, each 80 cents; *New Universe*, Nos. 1 & 2, random shots at H. P. B.'s detractors, 15 cents each. Keen as a razor, she gives us facts and leaves sentimentality to the mentally indolent.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by *Basili Crump*. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.30. Basili Crump, well-known to *Critic* readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are partly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

New Bryan Brochure on the Ballard Humbug

Dr. Gerald B. Bryan's fifth brochure on the Ballard Humbug, "The Ballard Saint Germain", is now ready and is the strongest of the series, with reproductions of letters and other matter showing the evolution of this fake and its money-getting object. The series consists of: (1) "The 'I AM' Experiences of Mr. G. W. Ballard"; (2) "The 'I AM' Teachings of Mr. G. W. Ballard"; (3) "The 'I AM' Doctrines of Mr. G. W. Ballard"; (4) "The Sources of the Ballard Writings"; (5) "The Ballard Saint Germain". 37 cents each from the O. E. LIBRARY.

Pertinent, as well as impertinent, to the Ballard Humbug are five issues of the *Critic*, 25 cents. Just the thing for your be-Ballardized friend.

"Moments with H. P. B."

This is the title of a new book of selections from H. P. Blavatsky. H. P. B. is so inexhaustible that those having already the earlier quotation books will find this a valuable addition. It has the further advantage of being classified and having an analytical index. Price, 50 cents, from the O. E. LIBRARY.

A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*. A standard work. I have long used it and find it to meet practically all requirements. Price, \$4.00, from the O. E. LIBRARY.

Corruption of Original Blavatsky Texts

A set of Criticisms containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. (U. S., Canadian and British stamps accepted.) Don't believe what others tell you. Get the facts for yourself by reading these.

Genuine Letters of the Masters

Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett, ed. by A. Trevor Barker, \$7.50, 146 letters. Recognized as the most important theosophical book of this century.

Letters from the Masters of the Wisdom, Vol. I, ed. by C. Jinara-jadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by C. Jinara-jadasa, \$2.00.

A Master's Letter; The Great Master's Letter; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

William Kingsland's Last Book

The Gnosis or Ancient Wisdom in the Christian Scriptures, By William Kingsland. Pp. 230, with bibliography and index. \$4.00 from the O. E. LIBRARY.

This is Mr. Kingsland's last book, completed shortly before his death and regarded by him as his best work. It is now issued by the Kingsland Literary Trust, associated with the Blavatsky Association. All who have appreciated his excellent biography of H. P. B., his *Rational Mysticism* and other works should read it. It throws new light on Christian origins.

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

T. Subba Row's Lectures on the Bhagavad Gita

This invaluable theosophical classic can be had in either of two editions: The Point Loma edition, containing the valuable introductory lecture and a full index and glossary of Sanskrit terms, \$1.00.

The Adyar edition, without the introductory lecture or glossary, but with a sketch of the activities of this remarkable man, \$1.25.

If I had to choose between these editions I should choose both.

From the O. E. LIBRARY.

"The Crest Jewel of Wisdom"

"The Crest Jewel of Wisdom" (*Vivekachudamani*), attributed to Shankara Acharya (or Sankaracharya), the great Indian sage who lived at an uncertain date long ago, has been attracting much attention of late and is available in English. It is a classic to be placed side by side with the *Bhagavad Gita*. Translation by Charles Johnston, \$1.25, from the O. E. LIBRARY.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the *Chrono*. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues. \$5.00.

Ryan on Blavatsky

Mr. C. J. Ryan, of Point Loma, presents us with a new Blavatsky book, *H. P. Blavatsky and the Theosophical Movement*, simpler but more comprehensive than Miss Neff's *Personal Memoirs of H. P. B.* It is just the thing for those who want an outline of the Theosophical Movement without too many tedious details. \$2.50 from the O. E. LIBRARY.

You Will Like These Manly Hall Books

Words to the Wise, \$2.00. One of the best warnings against fake occultists, how to recognize and how to avoid them. May save you from being duped.

Twelve World Teachers, \$2.00. Since Schuré wrote his *Great Initiates* (now out of print) nothing so good has been written. The above two are in the Students' Letter Series, now bound.

Questions and Answers; the Fundamentals of the Occult Sciences, \$3.00. Lucidly written in Mr. Hall's inimitable style. Just the book to loan a friend who pesters you with questions. All these from the O. E. LIBRARY.

Do You Know What Buddhism Is?

Do you know what Buddhism is? If not, read *What is Buddhism?*, by the Buddhist Lodge, London. Read it anyway. Price, \$1.00. Also:

Buddhism in Translations, by H. C. Warren, \$3.15. Highly recommended.

Buddhism the Science of Life, by A. L. Cleather and Basil Crump, \$1.50.

The Light of Asia, by Sir Edwin Arnold, cl. \$1.00; lea. \$1.65.

Subscribe for *Buddhism in England*, bi-monthly organ of the Buddhist Lodge, London. \$2.00 a year; sample for 5 cents postage. All from O. E. LIBRARY.

"Sayings of The Ancient One"

Your attention is again called to that illuminating book by Capt. P. G. Bowen, *Sayings of the Ancient One*, containing translations from an ancient work discovered in ruins in Africa. It is extremely suggestive of *Light on the Path* and *The Voice of the Silence* and to my mind, is one of the most valuable mystical productions of recent years. Price \$1.25. Also, by Capt. Bowen, *The True Occult Path*, 15 cents.

Theosophy or Neo-Theosophy?

A set of fifty CRITICS comparing in parallel columns the words of the Masters and of H. P. Blavatsky with quotations from Besant, Leadbeater, etc. They prove that Besant and Leadbeater corrupted the original Theosophy. \$1.00 from this office.

Teachings of Robert Crosbie

The Friendly Philosopher; \$3.00. The collected talks and writings of the founder of the United Lodge of Theosophists. Characterized by a breadth and common-sense not in evidence in many theosophical books. One of our favorites.

Answers to Questions on W. Q. Judge's "Occult of Theosophy," \$1.50. Should be read in conjunction with this.

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MISLEADING THEOSOPHICAL YOUTH

And why call ye me, Lord, Lord, and do not the things which I say?
Luke, iv, 46

In the CRITIC of September, October-November, December, 1937, attention was called to a group of young theosophists in Australia who were dissatisfied with the narrow scope proposed for the "World Federation of Young Theosophists, Headquarters Adyar", and who addressed an appeal—published in the September CRITIC—to Mrs. Rukmini Arundale, President of the Federation, asking that it might be made broad enough to include youthful theosophists of any or no society. Mrs. Arundale did not smile on the proposal, but promised to present it to the General Council.

Whether this was done or not is not indicated in the subsequent Adyar literature to this writing. But we are not left without a frank and concise statement of just what this "World Federation of Young Theosophists" exists for. At the Conference of Young Theosophists held at Adyar December 26th, and engineered and presided over by Mrs. Arundale, a resolution was enthusiastically adopted, from which I quote the pregnant part (*Adyar Daily News*, December 28th). The italics are mine:

"In view of the fact that there are certain misunderstandings prevailing in many countries with regard to the World Federation of Young Theosophists in its relationship with The Theosophical Society, this meeting of the World Federation of Young Theosophists desires to reiterate what has already been said in its Objects, namely that the World Federation of Young Theosophists admits as its members only those who are members of The Theosophical Society at Adyar. It gives its recognition only to their national and international groups that take as their members only those belonging to the Adyar Theosophical Society. The purpose of the World Federation of Young Theosophists is to support and strengthen The Theosophical Society, Adyar. This statement has become necessary because of the existence of more than one Theosophical Society in the world."

I do not mean to reflect on these young people, who doubtless voted as they were directed from above, not knowing what they were doing. Were the organization designated as "World Federation of Adyar Young Theosophists" the excuse could be offered that it is intended to be no more than an association of young Adyar T. S. members. But no. The very name "World Federation of Young Theosophists" implies, and would be so understood by anyone to mean, a federation of young theosophists anywhere, irrespective of society affiliations. The name is therefore not only distinctly misleading, but fraudulent. Under this misleading title the Adyar authorities, who in this case must be the Arundales, are limiting its membership to those young people who can be persuaded to wear their shakels into the hopper, to be used, in part, to broadcast the verbose and often inane writings and speeches of Dr. Arundale, in part to give them a more than questionable theosophical training—see the list of

books recommended for young theosophists in the 1938 *Adyar Year Book* (p. 150) reviewed in this *Critic*—and further, even groups of Adyarite young theosophists who admit as members non-Adyarites are to be boycotted. There is no recognition of Universal Brotherhood, which is explicitly denied, but in its place a slap in the face to other theosophical societies which consist of just as good, and in fact often better theosophists than those bred by Adyar. No young person has any right to be recognized as a theosophist, or to have the privilege of associating with and of working with them, who does not prostrate himself before the Adyar Baal.

This I look on as scandalous, and as indicating the depths to which the Adyar T. S. has fallen under its present administration. Universal Brotherhood is denied, which is no less than an insult to the Masters, one of whom wrote (*Mahatma Letters*, p. 24):

"The Chiefs want a 'Brotherhood of Humanity', a real Universal Fraternity started, an institution which would make itself known throughout the world and arrest the attention of the highest minds."

And the Adyar T. S. through its chosen leaders, who pretend to reflect the wishes of the Masters, take the youth and poison their minds with sectarianism and unbrotherliness from the start.

There is a crying need of an association of young theosophists with a broader basis. Under no circumstances would I recommend a young person to risk having his mind warped and poisoned from the start by any such organization as the above.

Adyar Theosophical Year Book—1938

The 1938 *International Theosophical Year Book* much resembles its predecessor of 1937, it being understood that it is in no sense a Year Book of Theosophy or the Theosophical Movement, but of THE Theosophical Society of Adyar only. As before, the greatest pains seem to have been taken to prevent its readers from learning that there are other theosophists and other theosophical societies than that of Adyar. There is not a line or a word as far as I have discovered which would lead the innocent to think that, perhaps, one may be a theosophist without belonging to the Adyar fold, or that there is, ever has been, or can be in the future any theosophist, old or young, who has not possessed, or does not possess, a certificate of membership signed by Col. Olcott, Mrs. Besant or Dr. Arundale. Even a dozen pages devoted to mention of other theosophical societies would have greatly enhanced the value of the book, and would not have added materially to its size. But this was not permitted, and to those whose vision extends beyond the Adyar T. S. towards a really Universal Brotherhood this must be disappointing. We see a large group of well-meaning people being enclosed in a wall like a medieval town, a wall so high that they cannot see over it and are left to chew the cud of self-satisfaction at being the elect of the Masters.

But conceding this blemish and admitting that it is a year book of a group of sectarians, what shall we say of the compilation, such as it is? I think it a very useful work and one which students may find convenient for reference. Calendars and chronologies are convenient to have at hand and you can tell at any minute just what time it is at Adyar; in short, "all the news that's fit to print". The new book contains 228 pages as against 244 in the 1937 edition. Much of the material is taken over *verbatim* from the preceding volume, which is just as well, while other articles have been completely rewritten, and some new chapters added. The Section dealing with the characteristics of the several nations where Adyar is active has been reduced from 103 to 69 pages.

In one respect the editors deserve commendation. As was pointed out in our review of the 1937 Year Book (May-June *Critic*) the 1937 edition was disgraced, as well as the Society itself, by its frank and open en-

discrimination of sexual self-abuse for young persons whose kamic nature they find hard to control. In fact, this rendered the book unfit to be placed in the hands of young people. In the new Year Book all such statements have been carefully eliminated even from articles which before contained them.

The section "Who's Who in the Theosophical Society", while useful as far as it goes, may afford some amusement to those who care to delve into it. A few names have been added, all of course, persons who are or have been members of the Adyar T. S., while others, found in the 1937 edition, have been deleted. Of course it is conceded that the preparation of such a list, the decision whom to admit and whom to exclude, must be a matter of some difficulty, but some of the omissions seem to have been due to something more than just carelessness or ignorance. Thus we find among those given in the first edition but deleted from the second Esther Windust, Emily Kislingbury, who turned Roman Catholic, Charles Lazenby, famous lecturer who opposed Leadbeater, Mrs. Alice L. Cleather and the Anagarika Dharmapala, both close friends of H. P. B., but who opposed Leadbeater, and Jerome Anderson, who followed after Judge, as well as Col. A. E. Powell, author of several books recommended to students, but regarding whom some unpleasant stories are afloat. Elliot Holbrook gets in this time, as well as Tookaram Tatya and W. Wynn Westcott, but no mention is made of T. Subba Row, Robert Crossbie, B. P. Wadia, Alice Bailey, James M. Pryse, H. W. Percival, Aug. E. Nerosheimer, Charles Johnston, Dion Fortune, the two Caryns, Claude Pells Wright, Wm. Loftus Hare, all members of distinction at one time, but who, it seems, were bold, bad persons who either espoused the cause of Judge or protested against Leadbeater—T. Subba Row quarrelled with H. P. B.—while their places are taken by an endless array of theosophical midgets whose names face us here for the first time. This looks like deliberate discrimination; either that or the work of some Adyar ignoramus who should not have been put to a task of this sort. To omit mention of Mr. Wadia, old time Adyarite and once manager of the Publishing House, is inexcusable.

In the same section it is noted that while a list of Ernest Wood's publications is given in his biographical sketch no mention is made of his latest book, *Is This Theosophy?* which exposes the Leadbeater frauds and accordingly is not only ignored but damned by Adyar. This is probably indicated by the final "etc." So, too, Sennett's sour book, *Early Days of Theosophy in Europe*, is not named among his writings.

We find two pages (pp. 149-50) of books recommended for "Inquirers", for "Intermediate Students", for "Advanced Students", and for "Young Theosophists" respectively. While the "Inquirers" and "Intermediate Students" are liberally dosed with Besant, Leadbeater, Benson and Arundale, and with such monstrosities as Leadbeater's *Science of the Sacraments and Hidden Side of Christian Festivals*, H. P. B. is not to be approached at all except by "Advanced Students," even here *The Voice of the Silence* being omitted. Before one is "Advanced" even *The Key to Theosophy* is ganz verboten. Even here *The Secret Doctrine* and *Mahatma Letters* are offset by *Man: Whence, How and Whither*. The reading courses, while containing some good points, are so bad that one suspects that they were compiled by Mrs. Ransom. As for the "Young Theosophists", if they happen to hear of H. P. B. at all, it will not be the fault of the compiler of this list: they will be fed up on Leadbeater's *Hidden Side of Things* and *Invisible Helpers*; they will be taught to work, like casearets, while they sleep. This is what the Federation of Young Theosophists, Headquarters Adyar, has to expect.

Despite these eccentricities and defects the 1938 Year Book is convenient when one wants to look up an address and get exonerated information about the Adyar Society. It would be convenient if the Publishing House would issue this series bound in different colors for the different years.

An Adyar Edition of "The Secret Doctrine"

Dr. Arundale announces in the December *Theosophist* (p. 279) that there has just been established at Adyar "The Blavatsky Foundation". The objects as announced are:

1. In reverent gratitude to H. P. Blavatsky to do all in its power to strengthen her Society—The Theosophical Society with International Headquarters at Adyar, South India.
2. To publish for the widest and cheapest circulation such classic works on Theosophy as may be most effective in bringing the public into understanding contact with Theosophy and The Theosophical Society.

That sounds grand, but as most if not all of these books are already available, the only advantage is a possible reduction in price, the advertising of THE Theosophical Society of Adyar, and the possible reduction of sales of the real classics now published by other theosophical societies or publishers. What are the "classic works"? Dr. Arundale has already told us (August, 1935, *Theosophist*, p. 419), and it is doubtless he who will dictate what is to be published. His list includes Leadbeater's *Mov: Whence, How and Whither*, the fraudulent *Lives of Aleksei*, and the absurd *Science of the Sacraments*. However, it is interesting to note that the first publication, to be ready in autumn, 1938, will be an entirely new edition of *The Secret Doctrine*, in "six beautifully printed and bound volumes, including all matter in the three existing volumes and an improved index for what has been known as the third volume . . ." The price will be \$3.50 plus postage and duty, say about \$4.50.

Of *The Secret Doctrine* there are on the market today a perfect photographic facsimile of H. P. B.'s original two volumes, another photographic facsimile edition being in preparation as part of the Complete Works of H. P. Blavatsky; a Point Loma edition which virtually follows the original, and the grossly mutilated "revised edition" of Mrs. Besant and Mr. Mead, which includes the so-called "third volume", consisting partly of scattered or rejected papers by H. P. B. collected after her death, partly of confidential papers of H. P. B.'s "Inner Group", published by Mrs. Besant in violation of her pledge of secrecy, the latter being horribly mangled by Mrs. Besant. Now we are to have a further edition and are not told just which if any of the current editions it will follow, the edition approved by H. P. B. or the edition of Mrs. Besant who thought she knew better than H. P. B. We are, however, given some inkling from Dr. Arundale's announcement as to what it will be, so I quote:

" . . . several thousand sets will be printed, all details being under the close supervision of a small committee, including Mrs. Ransom, the well-known authority not only on *The Secret Doctrine* itself, but on the various editions which from time to time have been published. One of the great advantages of publication at Adyar lies in the fact that in The Society's Archives at Adyar is a considerable part of the original material on which *The Secret Doctrine* was based, including the original matter for the third volume, so that the Adyar Edition will be more authoritative than any other so far published."

My word! Therein we have a sufficient guarantee that the new edition will not be *The Secret Doctrine* as H. P. B. wrote it, but as Mrs. Ransom and her committee think she ought to have written it, aided by the Besant-Mead garblings. It is to be "more authoritative" than the original edition approved by H. P. B. herself! And you may bet your hat that the many passages flatly contradicting the teachings of Saints Besant and Leadbeater will be doctored into conformity. It was Mrs. Ransom who stated that H. P. B.'s *Voice of the Silence* is a Tantrik book, notwithstanding it is known to be a type of the highest Mahayana Buddhist teachings, and it is also known—as anybody can see for himself—that Mrs. Besant eliminated from *The Voice of the Silence* the teaching about Pratyeka Buddhas, the Buddhas of selfishness (see closing paragraphs of

"The Two Paths"), and stated (*See Doct.*, Vol. III, p. 416, footnote) that H. P. B. didn't know what she was talking about, though every word is endorsed by authorities on Mahayana.

As to Mrs. Besant's mangling of the Inner Group lessons one would do well to read Mrs. Cleather's article in the December *Canadian Theosophist* (p. 303), where is presented a photograph of page 559 of the "third volume", showing how Mrs. Besant changed them, here too marking out H. P. B.'s teaching about Pratyeka Buddhas. This issue can be obtained for 10 cents (coin only) from 33 Forest Avenue, Hamilton, Ont., Canada. I have a photograph of page 558 with corrections by Mrs. Cleather, showing the same.

I dislike to condemn a book in advance, but it is obvious from Dr. Arundale's announcement, and from Mrs. Ransom's having a hand in the cooking, that we shall witness what has so often happened to religious scriptures, that the disciples thought that they knew better than the teacher, and doctored his sayings accordingly. And, of course, the lambs will follow.

A new Life of H. P. Blavatsky

H. P. Blavatsky and the Theosophical Movement. By Charles J. Ryan. 370 pages, Theosophical University Press, 1937. \$2.50 from the O. E. LIBRARY.

Blavatsky literature is on the increase. Recently we have had the valuable and detailed compilation by Mary K. Neff of data regarding the life of H. P. B., Beatrice Hastings is arousing a sensation through her series of small publications devoted to defending H. P. B. against her detractors, past and present, while it is stated that Josephine Ransom has a history of the Adyar T. S. in preparation.

Now comes Dr. C. J. Ryan, well-known to readers of the *Point Loma Theosophical Forum* as a reviewer and critic of current scientific events in relation to Theosophy, who presents us with a new history of H. P. B. and the Theosophical Movement, as seen through Point Loma glasses. To some this may be an objection. I see it otherwise. While not apologizing for any partisanship it is high time that we should be presented with a view of H. P. B., of Theosophy and the Theosophical Movement as seen from the standpoint of one of the larger theosophical groups other than that of Adyar, for it shows us that there are excellent theosophists who do not focus their attention on the River Adyar, and who are not beguiled by the notion that the Communion of Saints is located in a suburb of Madras, that the Masters have their headquarters there, that perfect consistency exists between what H. P. B. and the Masters have given us and the statements of later teachers, and that those who think otherwise are not worthy even of being hinted at.

This is one reason why I commend Dr. Ryan's book, especially to Adyarites, as well as to members of those societies which manifest a lofty contempt towards efforts to vindicate H. P. B. It would be impossible in the space of a small volume like this to enter largely into arguments. Dr. Ryan gives us a book which is intended, not for deep students of theosophical history, but rather a volume designed for inquirers about H. P. B. who want an outline of facts. Whatever criticisms may be made, and I have no doubt that he who would go at it with microscope and scalpel would find some disputable statements, it serves better than any other history the purpose for which it was designed, to give a brief, but not too brief, view of the inspirer of Theosophy. It may be designated as an "apology" rather than as a wholly impartial history, which would have to be controversial and perplexing to novices. There are many quotations in confirmation and to the author's credit be it said that he invariably gives references to the original sources.

Thus as far as H. P. B. is concerned. When, however, Dr. Ryan has laid her to rest, he assumes more than before the role of partisan and advocate. The whole subject of the relation of W. Q. Judge to the Theosophical Movement is distinctly biased, highly controversial and one may

say one-sided. I have no intention of entering into an old controversy, but there were theosophists aplenty, just as good people, just as intelligent, just as sincere, just as anxious to get at the truth, who sided against Judge. I do not imply that Dr. Ryan should have taken up this discussion and for those for whom the book is primarily intended it would only be disturbing. But it is not just, once having opened the subject, to present only the one side. Beginning with page 301 I suggest that those who want to delve into questions of this sort, which are really not essential today, should read Vol. V of Olcott's *Old Diary Leaves*, in which Olcott, in language not always dispassionate, takes the opposite side. One might also read, should he be able to procure it, Mrs. Besant's pamphlet, *The Case against W. Q. Judge*. He will then see how difficult it is at times to arrive at the truth, and will not accept Dr. Ryan's statements too implicitly. I think that this part of the book, judging from the object for which it seems to have been written, would better have been left out or greatly abbreviated. The theory that Judge, at the age of seven years and after a serious illness, was really not the original Judge, but an incarnated adept who took possession of the body, while the former youthful occupant of the body cleared out for parts unknown (p. 343), is sometimes maintained, but is to my mind a preposterous and untenable theory, and a quite needless one.

There is no effort to belittle the Adyar standpoint, and the presentation of the Point Loma attitude can only be, as stated above, useful, especially to those of the Adyar persuasion. The references to Katherine Tingley are especially appreciated. One is rather surprised that no mention is made of Mabel Collins and of *Light on the Path*.

The make-up of the book does great credit to the Point Loma Theosophical Press. I have observed but one error; Rai B. Lahiri is given as Laheri (pp. 218, 366). Mr. Lahiri was very punctilious about dotting his "i's", as my file of correspondence with him shows. The book has a good index and a chronological table, brief but sufficient for the purpose. The use of "Karmia" for Karma and of "Mahatman" for Mahatma stamps the book as a Point Loma product and is likely to prejudice those who think that what was good enough for H. P. B. and the Masters should be good enough for Dr. Ryan, a feeling I share.

This Way to The Madhouse!

There is just one thing to be said in favor of Dr. Arundale's recent book, *Kundalini*. It demonstrates that the Adyar Theosophical Publishing House can put out a fine piece of work, typographically considered. Otherwise, its best portions consist in the wide margins and blank pages liberally interspersed. Apart from this nothing could illustrate more fully the depths to which the authorities of the Adyar Theosophical Society have sunk. To give a child a loaded revolver and tell him not to pull the trigger till he grows up, that is just what we have here. He is sure to try it. Of most of the books dealing with the so-called "Serpent Power" it may be said that they are expensive or hard to get. But here is a book filled with dynamite at a price available to all, and backed by commendations from the Doctor's admirers. It purports, according to the title page, to be "An Occult Experience", and according to the flaming advertisement in the *October Theosophist*, which we must suppose to be authentic to be a personal narrative. If so, we find in it the key to what ails the Doctor. If his recent Convention address shows him at his best, this book shows him at his worst; it indicates pretty clearly what is the matter with him; he has been monkeying with psychic matters which form the paving of the road to the madhouse.

We do not get any clear idea from the book what Kundalini is, if, indeed, there is such a power, or force, or substance. We gather from his statements that it exists everywhere; that there is a Kundalini of the earth and a Kundalini of the sun - "our Lord the Sun", as he calls it. It is a solid, more dense than anything known, suggesting that enormously dense matter supposed by astronomers to exist in certain stars,

a thimbleful of which weighs a ton. It runs up a man's legs, settles somewhere in his nether regions, in one of those centers called chakras, where it encounters the Kundalini from the sun, which comes through the head. Upon which the twain, joined, may go on a rampage, forcing themselves out through the top of the head which, under unfavorable conditions, may burst. If you can get this thing working right you will have visions of the Absolute, of the nature and origin of all things, not to be surpassed.

When Leadbeater discoursed on such things he at least used clear language, as when he tells us that a priest wears a four-cornered cap to keep his spirituality from leaking out the top of his head, but here is no clearness—just a jumble of words, confusion of thought and contradictory utterances.

The Doctor tells us how to get rid of an objectionable thought form. You shoot a Kundalini flame at it (p. 75). This reminds us of Ballard, except that Ballard's flame is violet, while Arundale's is crimson. This is better than Leadbeater's method of getting inside it and swelling oneself enormously like an enraged bullfrog.

There is one point on which I must agree with the Doctor. He tells us (p. 39) that "The Theosophical Society inevitably attracts a few people who are somewhat unbalanced . . ." Those who will read this book, if not already "somewhat unbalanced", are likely to become so if they take it seriously and make, as they are quite likely to do, efforts to follow the Doctor into those realms of consciousness where—to cite an experience of Professor William James under the influence of an anesthetic—the word "drunk" has a sublime and transcendent significance. The book, having a few exceptional phrases, is unqualifiedly to be condemned, and the same may be said of one who, whether for the sake of a few rupees, or parading his name before the theosophical public, will foist such dynamite on the members of the T. S.

And some of my friends will tell me that I am lacking in "intuition".

The Ballards and their "Saint Germain"

The Ballard Saint Germain; by Gerald R. Bryan. Brochure No. 5 of the "I AM" Series. 48 pages, 37 cents from the O. E. LIBRARY.

In his four preceding brochures Dr. Bryan has shown conclusively that many of the statements of G. W. Ballard (alias Godfré Ray King; Dick Gilbert) on which he founds his religion of "The Mighty 'I AM' Presence" which is beguiling so many today are pure fabrications, or if you prefer a stronger word, plain lies. It was shown that many of the events which he claims as his personal experiences, including the meetings on Mount Shasta and in the bowels of the Royal Teton mountain were simply purloined from previously existing books of occult fiction or psychism, especially *A Disceller on Twin Planets*, *Myriam and the Mystic Brotherhood* and *Brother of the Third Degree*, an unsuccessful attempt being made to conceal their sources. It was shown that Ballard's mines and ranches were non-existent, that he did not stay at the hotels mentioned, that he did not sail for Europe and the East on the *Majestic*, as shown by the records of the Cunard-White Star Line, and that during the time he claimed to have been in the Orient, hobnobbing with Ascended Masters and Madames, visiting subterranean cities in Arabia and floating through the air on magic carpets—a story obviously adapted from the *Arabian Nights Entertainments*—he was really floating about in America, partly dealing in worthless mining stocks, partly concocting, with the aid of his wife, his stories of Ascended Masters and his "personal experiences" with them.

In the present brochure, which in some respects is the most forceful of the series, we get a further insight into the methods pursued by the Ballards. It is shown that before Mr. Ballard met Saint Germain on Mount Shasta, his first knowledge of him, so he claims, his wife was getting, or pretending to get, mediumistic communications from a Saint

Germain who wasn't in the least bit "ascended", just one of your commonplace spirit guides. It is shown that in addition to the psychic books above mentioned Ballard purloined from Baird T. Spalding's absurd book, *Life and Teachings of the Masters of the Far East*, confiscating one of Spalding's Masters, one "Enil", changing his name to "Cha Ara" and adapting him to his purposes. Further, he cribbed from Marie Corelli's psychic fiction book, *The Secret Power*, adopting some of her admitted fiction as his own experiences.

The development of Ballardism as a money-getting scheme is analyzed and substantiated by original documents. Ballard, unable to make money enough by mining stock dealings and by holding classes, hit on the plan of writing the several books which are adopted as holy scriptures by his followers, and the genesis of which has been briefly alluded to above. In fact, it appears that these, including the "I AM Discourses", purportedly the inspiration of Saint Germain and others of the Ascended, are the joint work of Ballard and his wife, the latter having more education, more brains and obviously wearing the breeches in the Ballard Trio, while she leaves it to him to do the impersonations. He insisted in a letter reproduced by Dr. Bryan that Saint Germain had guaranteed him a clear profit of one dollar on each volume sold—not a small sum if it be true that he has 250,000 followers, as claimed, each of whom is expected to buy the four books—and asserting in not overly polite language that the publisher, or agent, must come over with it. That is a rather nice sum for this meek and lowly Messenger of Jesus and the Ascended Masters, who specifically states that he gets nothing for himself and who is backed by a high-pressure salesman no other than Jesus himself.

Dr. Bryan shows up the vindictive character of this Messenger of the Lord Jesus, his shocking treatment and casting off of a person who was his devoted servant, but who had become incapacitated for further work through an automobile accident incurred in the course of his work. He gives delightful citations of the Ballard curses and threats against those who oppose him, his calling on the Ascended Masters to blast them mentally and physically and overwhelm them with the "Blue Lightning". Even the Master Saint Germain indulges in vituperative letters written on Ballard's typewriter! When one remembers the injunction of Jesus to love one's enemies and to turn the other cheek, the blustering threats and curses of his only living representative and Messenger are most instructive, especially as Saint Germain himself follows his example.

It must be remembered that neither this Ascended Master Saint Germain nor any of the other celestial and planetary potentates has ever been seen by anyone. They come on the stage invisibly and speak through the mouth of Ballard, using his peculiar and sometimes rather vulgar English; they even pull his watch from his pocket to see if they have talked long enough, a gross and palpable fraud. As pointed out elsewhere in this issue the latest arrival on the stage is the Goddess of Liberty, who, invisible, harrangues the audience through the mouth of Ballard.

Oyez! Oyez!

Kind reader, do you notice that this issue of the *Critic* is dated January-February, 1938, when it should be dated March? And have you perceived that all of the other theosophical publications—I think without exception—are published promptly and bear the actual date of publication?

Why so? Is the Editor sleeping when he should be working? Is he reading novels when he should be getting copy to the printer? Why should the *Critic* be the *only* theosophical publication lagging behind?

I'll tell you one reason. It is obvious that the *Critic* is valued, because subscribers almost invariably renew, and they are very kind about not kicking when it is behind time, as it almost always is. But the fact is that this appreciation, whether silent, or often enough, attended with profuse compliments, is seldom accompanied with any material assistance

of the sort which counts with the printer. The subscription price is placed low so that anybody can get it, but it does not begin to cover the varied costs of publication, which include much more than the mere cost of printing. The Editor, while appreciating kind expressions, is painfully aware that honeyed words, while perhaps acting as a sort of soothing syrup to help him for the moment to forget the roof of the parhouse looming over the hill, pay no bills; he needs to be helped to carry on, not soothed or sung into oblivion, and he fears that some friends are of the opposite opinion and offer their kind remarks as a substitute. It is a literal fact that the contributions towards publication [ed] off about fifty percent last year, while the compliments increased about fifty percent.

And this means, to be brief, that you are invited to donate what you can, large or small; to get others interested in the *Critic*, and, if you will, to order your books here, so that the meager profits may go to sustaining the *Critic*.

At the Periscope

Latest News in Brief.—Morley-Martin, creator of living fish from fused quartz, died Oct. 2d.—Dr. Arundale's birthday heralded at Adyar by blowing of pipes and beating of drums; modest George!—Wealthy T. S. member dies and leaves \$50,000 to British Section, T. S. (Adyar).—Bishop Dr. (or Dr. Bishop) Arundale, clad in petticoats and hornet's nest hat, consecrates Liberal Catholic chapel at Adyar.—A. Trevor Barker (of *The Mahatma Letters*) resigns presidency of British Point Loma T. S.; reasons, health and personal finances.—Adyar starts "Adyar Daily News"; everything reported, even to hockey games.—Ballard presents real live "Goddess of Liberty" to his audiences.—American Section, T. S. (Adyar) to hold Convention at a Chicago hotel; to end with "grand banquet"; reason, advent of Arundale and Fran.—Peter Freeman, Gen. Sec. Welsh T. S. (Adyar) wants "a World State under direction of a World Authority".—"Lives of Alcyone" honest-to-God clairvoyance, says Jinna-rajadasa; huge fraud, says Wood.—Italian T. S. (Adyar) invented late Adyar Convention; might hear something against Shogun Mussolini.—Ballard tells disciples to slaughter all pet animals; made by black magicians, says he.

"J. R." on "*Ocean of Theosophy*".—In a short note (Feb. *Theosophist*, p. 478) on Judge's *Ocean of Theosophy*, a new edition of which has just been published by the Bombay United Lodge of Theosophists, "J. R.", who is undoubtedly Mrs. Josephine Ransom, disparages the view expounded therein that the planets of our planetary chain are concentric globes, instead of separate globes scooting around the sun independently. Mrs. Ransom is loudly proclaimed by Adyar as an authority on *The Secret Doctrine*. Let her read *The Secret Doctrine*, Vol. I, p. 166, original edition; p. 189, revised edition, and she will see that Judge's presentation is right, according to a letter from a Master quoted verbatim by H. P. B. (See also *Critic*, June 4, 1924: "The 'Mahatma Letters' and Our 'Planetary Chain'"). The other idea originated with Sinnett, who misunderstood a communication from Mahatma K. H. and who was encouraged in his misconception by Leadbeater, who was hired by Sinnett as tutor for his son and who had to keep on the right side of his boss, on whom he was financially dependent. While the nature of the planetary chain may not be a matter of overwhelming importance to the average theosophist, as compared with an understanding of how to live here and now, it is emphatically a matter of deep concern that the Adyar authorities persist in setting up the assertions of the arch-impostor Leadbeater above the clear and unquestionable teachings of the Masters. As it is, Adyar gives lip-service to the Masters, but brushes them aside whenever their teachings conflict with the assertions of a pretended clairvoyant of whom little more can be said than that he was a vain and egotistic confidence-man.

Sixth Fraternization Convention.—The Sixth International Theosophical Fraternization Convention will be held at the Hotel Victoria, Boston, next June 25th, 26th, 27th. For information write to Robert Marks, Theosophical Hall, 52 Isabella Street, Toronto, Ont., Canada. June 26th is Sunday, and aside from the inspiring Convention program you will have the opportunity of eating the famous Boston Sunday baked beans and codfish cakes, worth the trip in themselves. If you happen to be a strict vegetarian you can eat the beans and leave the fish cakes, but I say "Don't". And while you are pondering on the brotherhood of man with the codfish you can extend your thoughts to the equally noble ideal of the brotherhood of all theosophists, to promote which this Convention is called.

Mrs. Hastings' "New Universe", No. 2.—Mrs. Beatrice Hastings has mapped out seven, possibly more, volumes of her *Defence of Madame Blavatsky*, two of which have already been published. Between these she issues a review—*New Universe*—in periodical form of which the second is before me. This review will continue after the regular "Defence" volumes have come to an end. Mrs. Hastings has called me down because I attempted in my innocent way to compliment her in phrases which were inspired by her own vigorous style. So I'll just have to leave it to her readers to frame appropriate expressions themselves. This issue, No. 2, of *New Universe* contains numerous brief notes pertinent to the defense of H. P. B., together with an analysis of some specially selected cases which have been used by her detractors against her. Olcott also comes in for defense against the all-holy Society for Psychical Research. "The Moradabad Case", of which you perhaps never heard—I never did—in which an attempt to besmirch H. P. B. and Olcott was made by the S. P. R., is fully dissected to their exoneration and is a fine bit of analysis. The case of the mysterious "Rabajee" who accompanied H. P. B. on her final trip to Europe, and D. Nath, his double, is also treated. These cases do not admit of abstract here, but get a copy for yourself, which costs only 15 cents from this office. Not even the Sunday newspaper will allure you to lay it down before you have read it through. The two regular volumes of "Defence" so far published cost 80 cents each from this office, or, in England, 2/6 each, from Mrs. Hastings, 4 Bedford Row, Worthing, Sussex.

A Blavatsky Group in South Africa.—A Correspondent in South Africa who wanted to start a class in H. P. B.'s writings in the Cape Town Lodge (Adyar) was rebuffed by the General Secretary with the statement that they wanted "no rival Theosophies there". He has now gotten together a growing group of Blavatsky students outside the "true fold" and requests me to state that he will be glad to hear from any persons in South Africa or Rhodesia who would like to take part, or to get in touch with any theosophists visiting that section. His address is Thomas B. Laurie, "Hollywood", Milner Road, Claremont, C. P., South Africa.

Liberal Catholic Chapel Set Going at Adyar.—Dr. Arundale, by the Grace of God and Saint Peter Bishop of the Liberal Catholic Church, consecrated a Liberal Catholic chapel at Adyar at the time of the annual convention. The holiness of this chapel is due to Dr. Arundale having been inculcated with Apostolic Succession in direct descent from Saint Peter. Dr. Arundale's excuse for officiating, according to the January *Indian Theosophist*, was that there was no other available bishop in India, that is to say, no one having acquired the Apostolic Succession from the unfrocked sex-pervert Willoughby. As Adyar is about to start publishing a series of theosophical classics under the direction of the Doctor, and as *Isis Unveiled* is one of the classics enumerated by him (August, 1935, *Theosophist*, p. 419) one wonders whether he will cause the deletion of that passage (Vol. II, p. 544) where H. P. B. declares the Apostolic Succession in the Christian church to be "a gross and palpable fraud."

The Arundales Are Coming!—In view of the anticipated large attendance at the annual Convention of the American Section, T. S. (Adyar), due to the arrival on this continent of the Arundales, and the desire to hear the Doctor talk and to see the Madame dances, the Convention will be held at Hotel Stevens, Chicago, instead of at Wheaton. It will end up with a "grand banquet" (strictly vegetarian).

Great Fish Synthesist Dead.—Mr. Morley-Martin, the British so-called chemist who claimed to have produced living fishes from fused quartz or lime, died October 2d. See July-August, 1934, Coptic. Some theosophists who should have known better fell for Morley-Martin's purported discovery. He was invited to exhibit before the London Point Loma T. S. photographs of fishes said to have been produced in this way, while others of the same society speculated on the incarnation of astral fishes in physical bodies made from minerals. It was a sad sight. While Morley-Martin, up to the time of his death, had not succeeded in producing hand-made fishes on a commercial scale, it is believed that now he is dead he is working towards that end in Sir William Crookes' astral chemical laboratory of which Mr. Leadbeater told us. Had he lived he might have solved a problem vexatious to vegetarians—how to eat fish while satisfying their consciences with the excuse that they are eating minerals. Had he lived in Germany, where they make cotton out of sawdust and wool out of milk, he might have attracted the attention of Adolf the Great and his "Ersatz-Produkte" experts.

"The Great Red Cow".—The recent death of Dr. Wm. H. Dower, Guardian-in-Chief of The Temple of the People, with headquarters at Halcyon, Calif., calls to mind the instructive hours I have spent with their magazine, *The Temple Artisan*. I do not mean to reflect at all on the sincerity of members of this organization, which has a membership scattered in distant lands, who appear to think that the more obscure a passage is, the most sacred and esoteric it must be. It was founded by Dr. Dower, originally a theosophist, and had for prophetic until her death the very estimable psychic lady, Mrs. Frances A. La Due, otherwise "Blue Star", who was, so she believed, in constant communication with the Master Hilarion, the patron of the organization. Other Mahatmas also paraded psychically, among them the Master Morya, who quite outdid himself in strong and dictatorial language. These various communications, published in the magazine, afford an interesting study in the rationale of psychism, worth undertaking by those interested in such matters, who might profit by comparing their insipidity, often pure nonsense, with the well authenticated Mahatma Letters. The Temple professed to follow Madame Blavatsky, with new revelations. Among the curiosities is a publication called *Theogenesis*, a pamphlet of 21 pages, which purports to be further "Stanzas of Dzyan", and to be "now given out to the world by the same Initiates who gave H. P. Blavatsky access to that Book, on which Volumes I and II of 'The Secret Doctrine' were based." Perhaps, but a comparison of these new "Stanzas of Dzyan" with those given by H. P. B. would indicate that either the book or the Initiates have undergone a sad deterioration. I thought that Alice Bailey had gone to the limit of bunkum in the purported "Stanzas of Dzyan" published in her *Cosmic Fire*. But not so. I quote from Stanza iv of *Theogenesis*, but the rest is like unto it. Stanza iv begins: "The wild White Bull overshadowed the Great Red Cow. With one expulsive effort she gave birth to a White She Calf. On either side of its head came a Golden Horn, and in the middle sprang forth suddenly a Diamond Tipped Horn." And so on *ad nauseam*. Dr. Dower said regarding them: "Discerning students of the Ancient Wisdom Religion and Science can easily see that these Stanzas come from the same source as that from which H. P. Blavatsky obtained the Stanzas on which the First and Second Volume of the Secret Doctrine are based." Ah, well! I must be blind.

Dr. Arundale's Convention Address.—Those who have the opportunity should read Dr. Arundale's opening address before the December Adyar Convention, which will be found in the January *American Theosophist* and *Theosophist*. Here we have the Doctor at his very best, and I should say the very best he has written or spoken, free from the vacillations and inanities that we find in some of his pronouncements. His description of the poverty, filth, starvation, misery, disease, ignorance and superstition of the Indian villages surpasses anything I have read not even excepting Katherine Mayo's *Mother India*. What is to be done when money is lacking, when people are too poor to pay taxes towards their betterment, where starvation is rampant, even milk for infants being unavailable, where the water supply used for drinking is polluted with human excreta, where even those sanitary precautions which could be observed without extra cost or much effort are treated with contempt, where even doctors and hospitals, when available, are superstitiously shunned, and where people prefer the services of a magician to those of a physician? It is an appeal to theosophists to get busy and do what they can to remedy these conditions, and appeal to them to do their part in social welfare work, an implied condemnation of the attitude of those who prefer to roam in the empyrean of philosophy while forgetting their duties to mankind. One really wonders that the Doctor, in the face of such things next door, should advocate the building of a \$25,000 theater at Adyar. One regrets that there is not a word of friendliness or recognition towards other theosophists than those of the Adyar Society, but one cannot help feeling that despite his limitations the Doctor is trying to steer the T. S. in the right direction.

Ballard Adds to his Cast.—That astounding person, Ballard, has added a new actor, or rather actress, to his cast. From an official document dated December 17th (p. 3) I learn that "At the West Palm Beach Class, the Great Goddess of Liberty honored us with her Presence the entire ten days, enthroning Herself above us and pouring forth Her Mighty Radiation." Another official document dated November 25th tells us that the same lady appeared on the stage at Philadelphia—"For the second time the Great Goddess of Liberty dictated" to the class. Needless to say, nobody actually saw the Goddess and the only evidence was the spouting of Ballard himself. After all, this is not much worse than the World Mother of Mrs. Besant, devised by her as a sedative after Krishnamurti kicked over the traces, and who, as certified by Phoebe Payne, an Adyarite psychic, personally attends women at childbirth. We are also told in the same documents that two terrible black magicians have been captured by the Ascended Masters and cast out of the earth's atmosphere. One of these was responsible for gambling and "vice" in the South, while the other had put in his pernicious work with the Christian Scientists and prejudiced them against the Ballard Trinity.

Compliments to Miss Neff.—Probably there is nothing in the realms of philosophy and ethics which we common mortals could say, that has not been better said by someone before us, and these could be quoted had one the time to look them up. When we try our pen at it, while we may profit by working our own brains, we are likely enough to do little more than bedim some earlier shining light. It is therefore refreshing to read an article in the November *American Theosophist* composed wholly of quotations from the Masters, compiled by Mary K. Neff, whose recent book, *Personal Memoirs of H. P. Blavatsky*, consists almost wholly of quotations. Miss Neff has done a conspicuous service by presenting to T. S. readers who are now swamped by the sectarian productions of Dr. Arundale a fine set of quotations from the Masters, largely on the subject of *Universal Brotherhood*, which should help them to see that Brotherhood is something that should be manifested, not only towards members of one's own society, but to all theosophists the world over. The title is "What is Theosophical?"

Adyar Starts Daily Newspaper.—Beginning December 25th Adyar has started a daily newspaper, *Adyar Daily News*. This will contain daily information about everything on the grounds, from conventions to the laundry, and will afford another outlet for the effulgences of Dr. Arundale's oratory. It is confidently expected that it will soon issue a morning, evening and sports edition; in fact a beginning of this last is foreshadowed in a report of a hockey match in the December 31st issue (p. 2). Social features, Rukmini's dancing and Dr. Arundale's birthdays (and wedding anniversaries?) will be recorded in detail, and everyone of the local faithful will be delighted at seeing his or her name in print.

Caricaturing Miss Neff.—Mr. Sidney A. Cook needs a competent art critic, or even a person of common-sense, to prevent his publishing such ridiculous caricatures as that of Miss Mary K. Neff on his circular announcing her lectures. But even caricature is a misnomer, for it not only bears not the slightest resemblance in any respect to that amiable and good-looking lady, but it looks like a man with a leer on his face, who is just about to wink at you and say: "See what trash I am giving them." And while speaking of this circular I wonder why Mr. Cook, who has presided for some years at "Olcott", the T. S. Headquarters at Wheaton, has not yet learned that Colonel Olcott's middle name was "Steel", not "Steele".

Italian Boycott of Adyar Convention.—In the January *Theosophist* (p. 295) Dr. Arundale publishes a communication from the Italian Section, boycotting the December Adyar Convention, owing to certain remarks of the Doctor not exactly complimentary to Shogun Mussolini and therefore not pleasing to his followers. Naturally the Facistosophists do not like to hear uncomplimentary remarks about their Shogun and desire to avoid controversy over the difference between Theosophy and Facistosophy, so decided to stay away, lest the Doctor or some of his adherents should boil over. But it is cheering to note that the Doctor sticks to his guns and intends to say just what he thinks.

"Unmerited Karma."—I learn from the December *Canadian Theosophist* (p. 294) that "Unmerited Karma" is much in discussion at present. I have not encountered any discussions on "unmerited karma", and would like to know where they can be found, for, as the Canadian editor remarks, it would be a contradiction in terms. There has been some discussion on "unmerited suffering vs. karma", quite a different matter. In *The Key to Theosophy* II. P. II., on the authority of a Master, endorses the conception of suffering which is not karmic, a view which, in my opinion, is reasonable and provable.

Unmerited Suffering and Karma.—"No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy." (W. Q. Judge, "Aphorisms on Karma", No. 28, *The Path*, March, 1893, p. 369.)

New Campaign Postponed.—Dr. Arundale announces (*Theosophical World*, November, p. 251) that acting on advice he has postponed his campaign, "Theosophy is the Next Step . . ." until 1933. This is a wise move. It will enable him to find out what Theosophy really is and to extend his "Campaign for Understanding" long enough for him to discover the meaning of the Stanzas of Dzyan which, says he, contain Theosophy, but which nobody understands.

Hard Times.—According to an official statement in the February *American Theosophist* (p. 34) the receipts from Mr. Cook's "Easy Savings Plan"—giving a cent after each meal—fell off 12% in November and 34% in December. Perhaps this is due to the rush to purchase Dr. Arundale's widely advertised, but silly and pernicious book, *Kaulalini*.

Important—Remittances from Great Britain and Canada

Residents of Great Britain may, if more convenient, send us personal checks on British banks, British paper currency, or blank (unfilled) British postal orders. British stamps accepted up to 3/—. Carrio subscription, 2/6. Some British possessions issue postal orders payable in London.

Residents of Canada may send Canadian paper currency, bank or express money orders payable in New York, blank (unfilled) Canadian postal notes of not over \$1 each, or Canadian stamps up to 50 cents. Personal bank checks subject to a heavy discount. Carrio subscription, 50 cents (Canadian or U. S.).

Orders for books must be paid in U. S. funds or their current equivalent. \$1.00 at present equals about 4/-.

Another "New Universe"

In her H. P. Blavatsky Defense Series Mrs. Beatrice Hastings has just published *New Universe* No. 3. This even surpasses Nos. 1 & 2 in piquancy and cogency. Each of the three issues, 15 cents (6d). Also:

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All from this office, or in England at British prices stated, from Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex.

Corruption of Original Blavatsky Texts

A set of CRITICS containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. (U. S., Canadian and British stamps accepted.) Don't believe what others tell you. Get the facts for yourself by reading these.

Think This Over!

Did it ever occur to you that you can contribute financially to our work by ordering such books as you need through the O. E. LIBRARY? It's a fact. We will supply current publications, miscellaneous as well as occult at market price (bibles and dictionaries excepted) and the profit helps to support the CRITIC. Have a heart, won't you, and remember us when purchasing. There is joy in this office over every order, and hallelujas over big ones.

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1883); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

Was Leadbeater A Clairvoyant?

Ernest Wood's book, *Is This Theosophy?*, is the best exposé of Leadbeater's pseudo-clairvoyance yet written. Mr. Wood was long his private secretary and was witness to his faking clairvoyant "investigations". \$2.60, from the O. E. LIBRARY.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the CRITIC. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00.

Some Selected Sets of "The Critic"

For the convenience of those who desire special information on some theosophical subjects we have assembled sets of the *Critic* dealing with certain topics. Here are some; others will be announced. We accept U. S., British, Canadian paper currency, British bank checks and blank postal orders; U. S., British and Canadian stamps. Count 25 cents equal to one shilling. British prices in ().

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Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett, ed. by A. Trevor Barker, \$7.50, 146 letters. Recognized as the most important theosophical book of this century.

Letters from the Masters of the Wisdom, Vol. I, ed. by C. Jinarajadasa, \$1.25.

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A Master's Letter; The Great Master's Letter; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

"The Canadian Theosophist"

The Canadian Theosophist, Monthly, \$1.00 a year, from 33 Forest Avenue, Hamilton, Ont., Canada, or through this office. This is not an advertisement, but a token of the *Critic's* grateful appreciation.

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BY

The O. E. Library League

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TO THE FRIENDS OF MADAME BLAVATSKY

I recently read a pamphlet by Dr. Franz Hartmann, published many years ago and entitled *Wahrheit und Dichtung*, or as we may translate, "Truth and Romance". In this it was maintained that while Madame Blavatsky occasionally indulged in fraudulent phenomena, according to the author's suspicions, this was a matter of small import because her philosophical teachings were valuable. In short, it was a defense of committing fraud, provided no one really suffered financially or otherwise, in order to sustain a good cause. With all respect for the eminent author this seems to me wholly abhorrent. It is the Jesuitical dictum, "The end justifies the means", all over again. It is permissible to lie, to cheat, to swindle, provided it hurts no one, if thereby some good end is effected. If you can save a soul by performing a fake miracle, or cure its body by passing off the leg bone of a sheep as the relic of a saint, well and good.

There must be something fascinating about this view, else no other-wise honorable person would accept it. Is it theosophical? The motto of the Theosophical Society is: "There is no Religion higher than Truth". Without attempting to define religion, something no one seems to have done satisfactorily, it seems that the highest aim of man should be the attainment of "Truth". "Truth" is a hazardous word. I take it that it means primarily that which is fact, was fact, or will be fact in nature or in the moral world. Many theosophists, so-called, seem to think that "Truth" which is pleasing to the intellect or solacing to the soul, and let it go at that. Is that so? Anybody who has read widely in philosophical matters knows that there are various systems of philosophy, each perfectly logical and consistent in itself, but mutually more or less contradictory. The logic in each case may be perfect, but the premises? That's another matter. For your philosophy to be of worth the premises, the actual facts of nature, must be, not merely imagined, but fact, truth. If you neglect this you may be but sailing on a sea of delusion.

What would you think of a mariner who, neglecting his charts, his compass, his sounding line, should use his imagination alone, or the imagination of some supposedly clairvoyant passenger, or should choose his course by the direction of the wind, or the beauty of the seas or islands he passes? He wants the facts, the location of the channels, the rocks and reefs and shallows; he will not attempt to make a short cut across a cape when his chart shows him he must sail around it. But he must have confidence in the dependableness and the integrity of his chart maker, qualified by his own observations. He proceeds on authority to a large extent.

All of us are navigators in time and space. If we are wise we will not choose our course just because it seems pleasant, and while we must depend to some large extent on our soundings from time to time we must, if we use a chart, feel reasonably certain that the maker of that chart is giving us facts, not deceiving us. In short, we have often, perhaps

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usually, to proceed by accepting authority, in addition to the resolve to check up on it and use our own sounding line.

The first thing to consider, then, with any teaching, is not whether it is consistent in itself, or is solacing to believe or explains some things we do not understand, but to look to the premises on which it is based, and if and when we are compelled to fall back on authority we must have confidence in that authority as a competent one. To return to the navigator, he must trust his chart, but if, as might be, he discovers that the chart maker has filled in parts from his imagination to make his work appear dependable, his trust in the chart is destroyed.

I take it that the same holds in the theosophical philosophy. If we are driven to accept authority we must be sure that that authority is at least an honest one, and any deliberate attempt to support it by untruths renders the whole suspicious, no matter how delightful, how logical, it may seem.

To return to Madame Blavatsky. Her appeal for the theosophical philosophy was largely based upon authority. She claimed to have been taught it by certain men, or supermen, far wiser than the common mortals. Any attempt to back up that authority by deceit tends to destroy its value. It would be like building a beautiful house on a faulty foundation, in which a single flaw may imperil the superstructure. It is like building one's house on the sand.

For this reason I think that those who talk about the beauties of Theosophy and decline to look to the perfection of its foundation, so far as it depends on authority, are as foolish as he who would purchase a house just because it looks attractive, without inspecting the foundation. People who accept Theosophy without assuring themselves of its basis are just living in a fool's paradise. If they shut their eyes when charges made against the honor of its founder are allowed to go unrefuted, or at least unless an honest effort is made to do so, they are not only cheating themselves, but are declining to protect others. And more, they are neglecting one of the dicta of the Masters, equally true whether these Masters do or do not exist, that "a valiant defense of those who are unjustly attacked" is one of the steps to the Temple of Divine Wisdom.

I think then that the clearing and defense of the character of H. P. B. is one of the first duties of a theosophist. It might not be so important were it not for the charges against her integrity which are current and are generally accepted by the outside public. Try it. Speak of Madame Blavatsky to almost any otherwise well-read and intelligent person you may meet. What reply will you get? You will be told with the utmost assurance that she was a swindler and trickster. And what reply can you make? Most likely you can make none because you know none of the facts and you are likely to be forced to retreat with your tail between your legs like a licked cur, which is just what you probably are.

All this is a prelude to my reference to the work of Mrs. Beatrice Hastings. It is my honest opinion that Mrs. Hastings is one of the most important personages in the Theosophical Movement today, far more important than those who propose to pour out tons—yes, tons—of corrupted Blavatsky writings, who talk loudly about H. P. B. as a Messenger while they not only pervert her teachings, but pass out volumes of stuff which she would have scorned. Mrs. Hastings is a specialist in defense. She is not concerning herself with the theosophical teachings; how much of these she accepts is unknown to me, nor do I care. Her task is the most important one of looking to the foundation and, it would appear, not so much for the cause of Theosophy as for vindicating a great and much maligned genius, a genius in both the philosophical and the literary sense. Taking up the various charges against the integrity of H. P. B., she proceeds with great acumen to pick them to bits one by one and to scatter the feathers of her detractors to the four winds. It is a case of a valiant defense of one who is unjustly attacked, and it is to be hoped that she

is on the stairs leading to the Temple of Divine Wisdom. I think she will get there far sooner than many a one who gives H. P. B. lip service, yes, pours it out in torrents, but who will do nothing to deserve the reward promised.

Mrs. Hastings, then, is devoting her time and energy to the one object of clearing the reputation of H. P. B. She has already published two volumes and several issues of a small periodical devoted to this object, while several further volumes are being worked up. A list of those already published will be found elsewhere in this *Clarion*. But obviously this is a task too great for one person to carry out unaided. With the aim of securing cooperation from all theosophists Mrs. Hastings has started a rather informal society which she calls "The Friends of Madame Blavatsky". It is hoped that while most of those joining it can through lack of facilities for investigation do little more than lend their encouragement and profit by her labors, there will be not a few who can render real help in one way or another. I cannot do better than to reproduce here her announcement of this society, adding that those in America who would like to join may find it more convenient to send their applications and remittances to this office, including five cents additional for postage. They will in due course receive a membership card from Mrs. Hastings. (one shilling equals 25 cents; one pound equals \$5.00.)

The Friends of Madame Blavatsky

EVERYONE who believes that an injustice has been done to Madame Blavatsky by the Report of the Society for Psychical Research is welcome among the Friends. No belief but that is required of anyone, neither are we connected in any way with any other society under the sun.

There has been sufficient welcome shown to the Defence by groups and persons entirely independent of any Theosophical organization to prove that the consciousness of an injustice done is wide-spread. Indeed, we have received sympathy from quarters that might have been supposed to be rather antagonistic to H.P.B. But there is nothing that the human conscience condemns so intuitively as an injustice and, when such injustice has been wilfully repeated and aggravated and the friends of the victim boycotted and silenced, whereas the enemies be allowed full voice—at length, the cycle of redressment comes around, and help flows in from all sides.

The aim of The Friends of Madame Blavatsky is to bring pressure on the Society for Psychical Research to withdraw their Report that denounced her as an impostor. The S.P.R. produced no evidence that she was an impostor. The case, if tried today on the basis of that Report, would be thrown out by any of our Law Judges, if, indeed, a single Public Prosecutor could be found to present it. We intend to stir the world-public until educated people in every country begin to demand that justice shall be done. When that Report is withdrawn, then we shall be satisfied—because every new attack on Madame Blavatsky is based on that Report and, once it is withdrawn, there will be no more attacks for the good reason that no editor or publisher would look at one. Thereafter, we can leave the fame of H.P.B. to make its own way with a fair field before it.

The registration fee for The Friends of Madame Blavatsky will be only one shilling, so as to permit of the widest possible membership, but Members will subscribe as much more as they are able. Members of already existing Groups may, if they please, send a collective list through some selected person, with names, addresses and subscriptions: cards of membership will be sent individually. Donations to any amount, none too small or too large, may be sent. We shall need money for this campaign; for the best public lecturers, hire of halls, printing and advertisements, etc. We are now looking about for a London headquarters, and meanwhile, names and fees should be sent to: Mrs. Hastings, 4 Bedford Row, Worthing, Sussex, England.

Living vs. Fossil Theosophists

It is well-known that as one advances in years one tends to become set in his opinions, to lose the ability, or at least the desire, to modify his views; in short, to become fossilized. Why so? Let each examine himself. It is a special case of the fact that habits, whether mental or physiological, are the harder to break the longer they are persisted in. Habits may be very useful and effort saving, it is needless to say. But as regards our philosophy they may be most dangerous, putting a stop to progress in this incarnation. It requires effort to change our views and we don't like effort. The religionist sticks to his creed; even the scientific investigator rings to worn-out theories unless—and this is more generally the case with these than with most others—he places the acquisition of truth above all else, and as unhesitatingly throws aside a worn-out theory as he would a worn-out coat, no matter how much mental rearranging it may require. But the older one grows the harder it is for him to change; the more one becomes incased in what he thinks he knows, the less room is there for what he does not know, but should know. The "molds of mind" is a very apt expression. Breaking these molds then becomes ever harder for most people.

This is not at all saying that one must keep himself in a state of perpetual doubt. In this busy world most of us have not the time to be tinkering continually with our mental equipment. We have convinced ourselves that a certain belief is true, or have had it forced on us by others, and to be constantly digging it up and looking for flaws might prevent our getting anywhere. But it is one thing with theories or creeds which have to do with far-off affairs, and quite another with those which form the basis of action. It matters little whether we believe in the Masters' statements about the "earth chain" or accept the views of a Sinnett or a Leadbeater. What we are going to do in Devachan may be left to the time we get there. But in our relations to the here and now, to our fellow men, what Brotherhood means and what it does not, these matter vitally.

Briefly, the older one grows the more difficult is it for him to change his attitude towards life, towards his fellows, and, if a theosophist, towards his fellow theosophists, whom I have specially in mind. In the course of much correspondence and conversation with theosophists of all sorts I have been deeply impressed with one thing above others. While they are unanimous in expressing their belief in "Universal Brotherhood as a fact in nature" or by whatever phrase you may choose to designate it, when you venture the expression of your view that if they believe this, surely they should favor a closer association with those nearest to them, those who wear the same theosophical robes, even if the shades of their colors may vary a little, more often than not, very much more often, there is a shake of the head. "I do not believe in theosophical fraternization; I look on it as impracticable" is the reply, and this is oftener the case the older the person concerned.

Many of these have passed through the storms and stresses of the Theosophical Movement; they have taken one side or the other in a controversy, and they simply can't shake this off. I know of one eminent theosophist who remained mad, yes, mad, for forty years and raved in print, though all the persons concerned were dead. This I call fossilization; it is a special case of the general principle alluded to above. It is not limited to any one society; all are tarred with the same brush of separateness, though in very different degrees. One of the most outstanding examples of theosophical fossilization sits on the throne at Adyar. Fine as he may be as a fossil, perfect in every detail, he is perhaps the most completely petrified of any theosophists on exhibition in the theosophical museum. He is so fossilized that he is unable, or unwilling, to recognize even the existence of other theosophists outside the shade of the Adyar Banyan Tree. It is really amusing to hear this fossil talk of changing the First Object of the Theosophical Society to

"Brotherhood of All Life" and express solicitude for the birds and squirrels at Adyar, while refusing to recognize theosophists who do not belong to this particular society, and even encouraging the young people to do the same.

Fraternization Convention

Fossilization is contagious and needs to be opposed by all the means available. For the individual who notices this tendency in himself the best medicine is getting away betimes from his lodge room and fellow petrefactions and going out among theosophists of other groups, giving what he can of good and being open to receive whatever good they can give him. This is the so-called Fraternization Movement, of which we are hearing more and more. It is a crusade against spiritual petrefaction. There is some hope for these people in the annual fraternization conventions held near the boundary of the United States and Canada each summer. These conventions bring members of different theosophical "sects" or of none together and enable them to see for themselves that fellow theosophists of other circles than their own are really not such bad fellows, just as earnest, just as devoid of horns and hoofs. Even if the reading of general papers may not effect much, the mere sitting together for an hour or two, the conversations and lunches between times, are bound to tend to soften the hardened molds of exclusiveness. I sincerely hope that those who are engineering this movement will not be disheartened by seeming lack of cooperation. Time is needed. Just as a single yeast cell requires time to spread and multiply through the saccharine solution till at last the whole is permeated, so also with a movement of this sort. It takes time for the conception to grow that Brotherhood means Active Brotherhood, not a pretty theory to be talked about but never actually practised. So I say, keep at it, boys! Your work will succeed in time and posterity, if not the present generation, will witness the result of your efforts, as the grandchildren of the one who plants the tree gather the fruit.

Hope in the Young Theosophists

There is another aspect not to be forgotten. The present generation or theosophists ranges from young to middle age and older. The older ones are in the majority. In time they will pass on. But there is a vast field among the younger generation, those who have seen the light of Theosophy however dimly as yet, but who have not become fossilized. It is of the utmost importance to impress on these, and on those who may guide them, the dangers of spiritual ossification, the need of keeping the open and flexible mind. There is every reason to think it is possible to rear a new generation of theosophists to whom Brotherhood is a living reality, and who will resist all effort to fit them into the factory-made boots of their predecessors.

It is stated to be a claim of the Roman Catholic Church that if it can have complete control of the education of a child up to seven years old, it will be able to keep him thereafter for evermore. That is another way of saying that if you can fossilize the young mind by seven years old it will remain a fossil. The young mind is open, but it cannot be said to be able to resist a constant pressure. You may have young fossils as well as old ones, but the excuse is much less. The older fossils may be self-made, but the younger ones are made by other designing persons. There is a very serious danger that this same process will be applied to the Theosophical Youth Movement. There is a clear intention on the part of those directing the Federation of Young Theosophists, Headquarters Adyar, to press these young people into a specific mold, including the adoration of Besant, Leadbeater, Arundale. Read the article in the January-February CRITIC and the list of books placed before these youths. There is a deliberate design on the part of Adyar to prevent these young people from being free thinkers, to make them blind followers of the Adyar swastika and to sing continually "Heil, Arundale!" "Heil, Besant!" and "Heil, Leadbeater!". It is theosophical Naziism.

Some Unpetrified Young Theosophists in Australia

On the other hand it has been my very great pleasure and to my great profit to have contacted during the past few months through correspondence a group of young theosophists in Australia who wish to keep the Youth Movement free from sectarianism. Some account of these will be found in the September, 1937, CRITIC. This correspondence has been like a refreshing breeze after a spell of murky weather. Space is lacking here to recount the snubs administered to these youths directly and indirectly by the Adyar dictators, or by the lambs led by them. Suffice it to say that if the theosophical youth movement is to amount to anything more than the breeding of a lot of theosophical yes men it will be because of such as these. It is suggested that a group of free and independent young theosophists be gotten together, not for the sake of fighting Adyar, but in order to make the youth movement what it should be, one of the nuclei of Universal Brotherhood, real Brotherhood, not an exclusive one which would force outside youth to sit on separate benches like the Jewish children in Nazi schools, which is just what Adyar is doing of its own admission. I suggest that those, young or old, who are interested in a liberal theosophical youth movement should write to Mr. I. Oderberg, Box 2376 V, G. P. O., Elizabeth Street, Melbourne, Australia. I understand that some at least of these young people would like to have foreign young correspondents similarly interested.

"The Canadian Young Theosophist"

One more point. There is a young people's section in Canada, which forms part of the Adyar outfit. This publishes a monthly *Canadian Young Theosophist* of which I have received several issues. I hope to say more of this on future occasions, but here let it be said that I have found it most refreshing and inspiring, showing a real freedom with none of the Adyarite exclusiveness. There is hope in such young people. If you are interested you can get *The Canadian Young Theosophist* from 732 Richards Street, Vancouver, B. C., Canada, for fifty cents a year. It will help you and may help and encourage them.

Who was "The Disinherited"?

Mr. C. Jinarajadasa has kindly sent the CRITIC a copy of a letter written by him from Adyar, December 30th, 1937, to Messrs. Harold E. and Wm. Loftus Hare, which I quote in part below. It relates in part to a statement made by him in his book, *The Early Teachings of the Masters*, published in 1923 (p. 75, footnote) to the effect that:

"Damodar K. Mavalankar was thus nicknamed ['The Disinherited'], as he renounced all his patrimony to attach himself to H. P. B. and follow the call of the Masters."

a statement which confused the Messrs. Hare in their book, *Who Wrote the Mahatma Letters?* and their recent pamphlet reviewed in the December CRITIC. He says in part:

"I must first cry 'peccavi' regarding the blunder which I made in the book *The Early Teachings of the Masters*, on p. 75, when I said in a footnote that Damodar K. Mavalankar was nicknamed 'disinherited'. This is a pure blunder on my part, and I can only give the excuse that Dr. Johnson gave when he was asked by a lady why he defined *paternus* as 'the knee of a horse'. You will no doubt recall his reply, 'Ignorance, Madam, pure ignorance'. How it all happened is as follows: I had determined towards the end of 1922 to put together the book *Early Teachings*, for which I had two manuscripts. It occurred to me that instead of publishing them just as I had them, (they are of course transcriptions from the original *Letters*, but, under instructions of the Adepts, leaving out extraneous personal matter) I would rearrange the material under subjects. This meant a heavy work, and the manuscript was sent to our press in February, 1923. I had, however, to start off on a long European tour in April, and was greatly pressed.

"Wherever possible, I put footnotes to explain. When I came to put the footnote on 'disinherited', I recalled that I had heard the explanation years ago from Bishop Leadbeater, but I could not remember clearly. As a matter of fact, a copy of most of the *Letters* appearing in *The Mahatma Letters*, was at Adyar, as Mr. Sinnett had permitted Dr. Besant to make such a copy. It did not occur to me to read them through to search for the reference about 'disinherited' which comes in Letter VIII, on page 23. Dr. Besant was absorbed in her work, and I do not think could have helped me. Bishop Leadbeater was in Australia. It was necessary, owing to pressure of my departure, that I put in the footnote at once. I knew that Damodar had left his family to attach himself to H. P. B. and the work of the Masters. I did not then realize that when he left his wife and the obligations to his joint family it was with her consent and that of his family. It was with this confusion in my mind that I put the footnote that he was the 'disinherited'. I did not know of Mr. Barker's book till it actually appeared, but on reading it, of course I found the letter which explained why Djual Khool was named the 'disinherited'."

The question "who was 'The Disinherited' of *The Mahatma Letters*" may now be regarded as definitely settled. We have seen (see December CHITRA) that "The Disinherited" and Djual Khool, a chela of Mahatma K. H., were one and the same, their handwritings being identical. Further, they are not to be confused with Damodar, whose writing was totally different, "The Disinherited", or in other words Djual Khool, was directly associated with Mahatma K. H., as shown by the letter dictated to him by K. H. (*Mahatma Letters*, No. XXXVII, p. 248). In Letter No. VIII (*M. L.* p. 33) K. H. says, speaking of his lack of writing paper, this letter having an added footnote signed "The 'Disinherited'":

"A friend promises to supply me in case of great need with a few stray sheets, memento relics of his grandfather's will, by which he disinherited him and thus made his 'fortune'."

Regarding K. H.'s faulty knowledge of Sanskrit, or rather of the Devanagari script, as claimed by Messrs. Hare (*Who Wrote the Mahatma Letters?*, p. 242), Mr. Jinarajadasa says:

"One of your 'exhibits', as they say in the police cases against an accused, is that the *virama* has been dropped in various instances where, according to your Sanskrit pundit, it ought to exist. I too would have said the same, after my years of Sanskrit at Cambridge, where I took a degree in Sanskrit. But many years after, when I was familiar with North India, I knew that the *virama* is *invariably dropped* in Hindi; there are some sixty millions who write Hindi and drop the *virama*, though they use the Devanagari script. I enclose for you to see the advertisement of Carter's Little Liver Pills, which gives in Hindi the English advertisement. You will note there is no *virama* in any Hindi word; it appears in the foreign word 'little', but not in 'liver' or 'pills', where the *virama* should be marked according to you."

Mr. Jinarajadasa concludes his letter with the following, with which really earnest students of *The Mahatma Letters* are likely to agree:

"I naturally accept that your aim has been to discover truth, but I think there are two forms of truth, one in small letters, and the other all capitals. Those who seek truth of the latter kind will discover in the *Mahatma Letters* a standpoint so lofty, so universal, with a vision never of ordinary men, that they will brush aside all such efforts as yours to 'dehunk' H. P. B. The S. P. R. thought it succeeded, and that that was the end of H. P. B. There are today more thousands attracted to her and her message than in 1884. The British public may be, as Carlyle said, mostly 'fools'. But among them, and among every other people, there are today thousands who are seeking for that vision which is never on land or sea. The fog of doubt concerning the character of H. P. B. raised by the S. P. R. and by you is quickly dissipated when such seekers of truth read for themselves the

Letters, even if they read your book also. Men in earnest search for truth know where truth lies. But it is a pity that one of you, who has a record of work in the cause of truth, should have so needlessly placed a barrier to truth in the path of those who are seeking it."

A. Trevor Barker Retires

Mr. A. Trevor Barker, to whom theosophists owe the publication of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*, has retired from the presidency of the English Section of the Point Loma Theosophical Society. Mr. Herbert Lewis has been chosen to succeed him. Mr. Barker gives health and personal economic conditions as his reasons. He has been an indefatigable worker in whatever cause he espoused. His work in publishing the Mahatma-Sinnett and Blavatsky-Sinnett correspondence entitles him to the everlasting gratitude of all right-minded theosophists, and those who will scan the difficult handwriting of some of the Mahatma Letters which have been published in *facsimile* will be filled with admiration of his skill and patience in deciphering them.

Mr. Barker acquired his theosophical experience first in the Adyar T. S., then in the United Lodge of Theosophists, finally landing in the Point Loma T. S., with which he has been associated for seven years, and in which he still retains a less onerous position than that of President. In addition to editing the two famous volumes of Letters he edited G. de Purucker's *Fundamentals of the Esoteric Philosophy* and was, and presumably still remains, chief editor of the *Complete Works of H. P. Blavatsky*, now in course of publication.

Like others who try to help their fellows he was subjected to much personal criticism and even abuse for publishing the Mahatma Letters, the plea being that he was acting dishonorably in publishing documents marked "private" or "confidential," despite the fact that the persons referred to in the Letters are long since dead, and despite the well-known fact that after the lapse of years confidential letters are very generally no longer so. Mrs. Besant indulged in unkind remarks, followed by her adherents. Mr. Leadbeater was even more gruff and discourteous in his condemnation of Mr. Barker. Obviously the opposition from Adyar sources was due to the palpable fact that the theosophical connexions of Mr. Leadbeater were frequently contradicted by the Mahatmas themselves. Aside from this, the Letters were long boycotted by Adyar, and it is only within recent years that they have won their way to acceptance and recognition. Even the U. L. T. magazine *Theosophy*, at first jubilant over their publication, later added its mite of derogation of Mr. Barker and his work in this and other connexions.

I can think of no one theosophist who, in this century, has rendered a greater service to his fellow theosophists than Mr. Barker, for which he has been rewarded by Adyar by the omission of his name from the "Theosophical Who's Who" in its Year Book.

Court Grants Injunction to Old U. L. T.

In the October-November, 1937, Currie attention was called to an application of the parent United Lodge of Theosophists of Los Angeles for an injunction forbidding a certain dissenting group from incorporating a separate association under the name "United Lodge of Theosophists, Inc." In the meantime there has been much legal battling back and forth which it is not necessary to enter into, as the case has now been decided by the court in favor of the old United Lodge. Below I quote part of the decision handed down by Judge Ballard of the Superior Court of the State of California, in and for the County of Los Angeles, but omitting the names of the losing defendants, which need not concern us. Briefly summarized this grants the appeal of the original United

Lodge of Theosophists for an injunction against the United Lodge of Theosophists, Inc. which should effectually prevent these gentlemen, no matter what good reasons they may have had for dissenting from the management of the parent lodge, from using its name to accomplish their purposes. Therefore, should they wish to form a separate association, they will have to select a name which is not calculated to mislead the public. I think that those whose sense of justice is not blunted, whether they are theosophists or not, will agree with the equity of the decision.

The injunction says in part:

That the defendants and were for a number of years members of the said United Lodge of Theosophists, an unincorporated association, aforesaid, and were both for a number of years prior to, and at the time of the incorporation of the defendant, United Lodge of Theosophists, Inc., familiar with the policy, purposes, name and activities of the aforesaid United Lodge of Theosophists, an unincorporated association; that said named defendants, and each one of them, then and there well knowing the facts hereinbefore found, wilfully, maliciously, and in utter disregard of the rights of The United Lodge of Theosophists, an unincorporated association, aforesaid, and of the members thereof, assumed and appropriated for their own use and purposes the identical name "United Lodge of Theosophists" with the addition of the word "Inc." with the intent and purpose of deceiving the public, and the members of the United Lodge of Theosophists, an unincorporated association; and in pursuance and furtherance of said fraudulent and deceitful purpose and intent, the said defendants did sign the Articles of Incorporation of the defendant, United Lodge of Theosophists, Inc., and did cause such Articles of Incorporation to be presented to the Secretary of State of the State of California for filing, and the said Secretary of State of the State of California did, on or about the 15th day of March, 1937, file such Articles of Incorporation of the said United Lodge of Theosophists, Inc., in his office, all without the consent or knowledge and against the will of the United Lodge of Theosophists, an unincorporated association, and the members thereof; that in pursuance of the intent and purpose of deceiving the public as aforesaid the defendants, and and United Lodge of Theosophists, Inc., caused to be printed, published and circulated, cards and applications for membership, in said corporation, simulating and closely imitating the membership cards of the aforesaid United Lodge of Theosophists, an unincorporated association, and copying thereon verbatim the name and distinctive declaration of purposes, policies and basis of association of the said United Lodge of Theosophists, an unincorporated association; and the Court further finds in this connection that the use by the said defendants as aforesaid of the name, "United Lodge of Theosophists", and the use by said defendants of the printed declaration of policies and purposes of the United Lodge of Theosophists, an unincorporated association entitled "The United Lodge of Theosophists Declaration", tends to mislead and deceive the public into the belief that the persons or corporation so using such name and circulating such membership cards and declaration, are the same as the United Lodge of Theosophists, an unincorporated association; and from the foregoing facts as found, the Court makes the following Conclusions of Law:

Conclusions of Law

That the plaintiffs are entitled to a judgment against the defendants and United Lodge of Theosophists, Inc., and the agents, servants, employees and members of any of them, and against any and all other persons claiming under or through them, or any of them, that they and each of them be permanently enjoined and forever debarred from using the name

"United Lodge of Theosophists, Inc.", and from issuing, publishing, circulating or distributing any circular, card, book or other printed or written matter under the name of "United Lodge of Theosophists", or designating any association, corporation, meeting, sign or publication by them formed, organized, called, held, or authorized, as the case may be, by said name. That the plaintiffs are entitled to judgment against the defendants.

and United Lodge of Theosophists, Inc., for their costs of suit herein. Let judgment be entered accordingly.

Done in open Court this 25th day of March, 1938.

CHARLES D. BALLARD,
Judge of the Superior Court.

Another Sort of "Otherness"

The CURTIS is characterized by still another sort of "Otherness" than that mentioned in this month's Periscope. This particular kind of "Otherness" is of a sort which distinguishes it sharply from all other theosophical periodicals, to wit, it is always a month or two behind in publication, and there is prospect of its growing to be three. Why? This is spring-time, the flowers are blooming and the trees putting out their leaves, but as yet, with a few exceptions, the spring impulse doesn't seem to have reached down into the pockets of the CURTIS's readers. We have tilled the soil and watered the seeds assiduously, but nothing comes forth which will satisfy the greedy maw of the printer. So far as we are concerned, those nice stories of what happens "when the Sun Moves Northward" are just fairy tales. The Editor has denied himself a new spring bonnet and is constantly feeling the seat of his breeches to see if it is still holding out. What matter? The CURTIS must be kept alive and kicking; it is the CURTIS's breeches that must be kept in good shape, and it is up to you, readers, to help it to do this.

At the Periscope

Latest News in Brief.—Mr. C. F. Holland, for many years Vice-President and legal adviser of the American Section, T. S. (Adyar), died March 30th.—Los Angeles United Lodge of Theosophists wins injunction suit against United Lodge of Theosophists, Incorporated.—Adyar declines to exchange magazines with Point Loma.—Adyar starts printing ten tons of butchered *Secret Doctrine*; 4½ lbs. the set.—Adyar goes philatelic; starts collecting postage stamps.—Adyar T. S. Convention at Hotel Stevens, Chicago, July 2-6; Mrs. Arundale to dance and Dr. Arundale to preach.—Dr. Arundale discovers new sort of yoga, symbolic yoga, to be propounded at Chicago Convention.—Mrs. Cleather died May 4.

Rival Lucifers.—The name "Lucifer" was adopted by H. P. B. for her own magazine published in London. After her death the name was changed to *The Theosophical Review*, which ultimately perished. Later Point Loma adopted the name *Lucifer* for an excellent little periodical published by the Point Loma Theosophical Clubs which, alas, also passed out of existence. Of late *The Theosophical News*, organ of the American Section of the Point Loma T. S., has changed its name to *Lucifer*, but thinks it necessary—I think it needless—to apologize in each issue for using this honored title. (Monthly, 50 cents a year, from 30 Huntington Avenue, Boston.) That makes three *Lucifers*. Now the Los Angeles United Lodge of Theosophists, Incorporated, comes forward with a quarterly, *The American Lucifer*, so far a folder which reprints valuable articles by Robert Crosbie and other old-timers, and incidentally shies bricks at the old unincorporated U. L. T. Whether this will survive the battle between the two U. L. T. factions is questionable and prevents my giving further data.

Last Call for Sixth Fraternization Convention.—If you want to counteract that tendency to become petrified, so that you see no good in any theosophical society other than your own (see article in this *CRITIC*), be it Adyar, Point Loma, U. L. T., get into your car and drive to Boston and attend the Sixth International Theosophical Fraternization Convention, to be held at Hotel Victoria, June 26th, 26th, 27th. For information as to how to get there, rates, etc., write to Robert Marks, Theosophical Hall, 52 Isabella Street, Toronto, Ont., Canada (and stick in a dime if you have one). If you have no car, get on a train; there is a railroad running to Boston. Dr. Arundale and Mr. Cook will not be there, as they don't fraternize, but there will be other speakers just as good.

A Case of "Otherness."—Somewhere Dr. Arundale has extolled a virtue which he calls "Otherness". Charmed by the Doctor's praise of this quality I set to work to cultivate it, and if perchance you think the *CRITIC* too critical, it is just because my efforts in cultivating "Otherness" have been successful. Indeed, having found it so attractive I have been led to hope that the Doctor would cultivate a little of it himself, at least so far as recognizing the existence of other theosophists than those of Adyar.

Mr. Smythe Makes Another Tour.—Mr. A. E. S. Smythe, General Secretary of the Canadian Section, T. S. (Adyar) and Editor of the renowned *Canadian Theosophist*, has just made a brief tour of some of the lodges in the northeastern states, and included Washington, giving the Washington Lodge a series of six lectures. Mr. Smythe, so he tells me, has been designated a "Black Magician" by some neo-theosophists, an honor which I share with him, but to my mind these were the best, most impressive and most truly theosophical addresses I have listened to in Washington in the last thirty-five years, and I have heard many, from Beezobub Leadbeater to Annie Besant. And there was not a word about sweating astral eggs, claw-hammer thought forms, or kandalini running up one's legs, topics so dear to some; nothing but Simon-pure H. P. B. Theosophy based on *The Secret Doctrine*.

Mrs. Hastings' "New Universes" No. 3.—Unlike most periodicals Mrs. Hastings' *New Universe*, issued in defense of H. P. Blavatsky, does not get stale on keeping. Like the *CRITIC*, it is an example of what Dr. Arundale calls "Otherness". Mrs. Hastings is more expert at using sandpaper and currycomb than sponge and toilet soap on H. P. B.'s detractors, which makes her brief remarks spicy reading. In No. 3 seven new "cases" are discussed, including "The Kiddle Incident" and "Damodar's London Astral Flight", and there is an astonishing list of eminent and pre-eminent persons who, according to the Psychical Research Society's reports, were either "non-existent", "confederates", or "fools and dopes". This list fills over a page and will be continued. This list raises the question "Who were really the fools?" It calls to mind those lunatics who think all people crazy but themselves, and who look on the insane asylum as a retreat for the sane from a mad world. (15 cents from this office, or sixpence from Mrs. Hastings, 4 Bedford Row, Worthing, Sussex.)

"Cur Fritz."—Whatever Fritz Kunz writes is sure to be entertaining, and his letter from Holland in the October *American Theosophist* (p. 239) is no exception. He sneaks of his "long years of T. S. life on which my present floats like white foam on a deep blue sea of Being and duration." Fritz and I were once good friends, but when I wrote a satirical article referring to "Mr. Leadbeater" it was too much for Fritz, perfect blasphemy, in fact. I like his style because it is "so different". Fritz, although a devoted Leadbeaterite, has not the honor of being an official lecturer, perhaps because he is too independent. Why? Don't you know, he actually declined to campaign for Dr. Arundale, even though he once wrote a poem on Mrs. Besant's eyes. I'd take time off any day to hear Fritz; he is quite *sui generis*.

A Gem from the Doctor.—"What we sometimes have to do is to burst", says Dr. Arundale in one of his "Talks on the Roof" (Apr. *Theos. World*, p. 91). Whether the Doctor has ever burst he does not tell us, but if one can judge from some of his utterances, on the "Roof" and elsewhere, it would seem that the sooner he bursts the better for the Theosophical Movement.

Poverty-Stricken Adyar.—I am authoritatively informed that Adyar has declined to send *The Theosophist* any longer to Point Loma in exchange for the latter's periodical, *The Theosophical Forum*. The excuse given is that they are "economizing". This may not be intended as a snub, but as a real indication of poverty. The subscription price of *The Theosophist* is \$4.50 a year, that of *The Theosophical Forum* (foreign), \$2.50. Adyar therefore stands to lose \$2.00 on the exchange. That is not a huge sum to sacrifice towards learning what is going on in the theosophical world outside the Hesant-Leadbetterian citadel. A well equipped theosophical library—and Adyar claims to have the very biggest thing of the sort—should enable students to follow the Theosophical Movement everywhere. I note (March *Theosophical World*, p. 70) that the Adyar Library issues a quarterly, the latest being an "Arundale Number", devoted to praising the President. Further, there is published *The Theosophical World*, and *The Adyar Daily News*, devoted to general T. S. gossip and tittle-tattle, especially the sayings of the Doctor, which often verge on the comic and serve to entertain if not to instruct. There must be considerable expense involved in publishing three periodicals devoted to hoisting the Arundales to the top of the theosophical tower and keeping them from falling off. With deep sympathy for Adyar in its impecuniosity, I venture to suggest that the \$2.00 saved might be used for purchasing a cake and box of candles for the Doctor's next birthday celebration.

Shedding Abuse of Members.—"That the officers of the American Section, T. S. (Adyar) should desire to pay off its bonded indebtedness as soon as possible, and should solicit donations for this purpose, is entirely justifiable and appropriate. But one of their methods of accomplishing this result is worthy only of the severest condemnation. The total amount due, \$53,750, has been apportioned among the lodges in proportion to their membership and this is designated as the lodge's "quotas". But they go much further. In the April *American Theosophist* (p. 89) Mr. Cook prints a list of the lodges with their quotas, which is right. But he goes much further. He prints the exact amount actually pledged so far by each lodge, and it is to be noted that most of the amounts pledged fall far below the quotas, while some lodges, 39 in number, are presented as having pledged nothing. In private correspondence with such lodges this may be unobjectionable, but to broadcast to the entire theosophical world from Dun to Beersheba that a lodge has not contributed is to hold it up to opprobrium; it is scandalous and verging on blackmail. Here, to cite a single instance, is a lodge of 38 members; its quota is \$504.64, or an average of over \$13 per member, and it has pledged nothing. What will the more liberal lodges think of these fellow members? Will they make excuses, or will they regard them as disloyal tightwads? I happen to know that this lodge is having the hardest time to pay the rent of its lodge room and is constantly risking eviction. All of its members are poor, some very poor. To hold this lodge up to public contempt because its members do not come forward with over \$13 each on the average to liquidate the expense of erecting a palatial headquarters building which it did not authorize and when it can barely meet its own obligations is shameful, to say the least. What would happen should the *Critic* publish by name a list of subscribers who do not donate to its support? You know as well as I that the Editor would be consigned to the Bad Place, and I think that some of the impecunious lodges, striving to do their part at home, will say the same about the Editor of *The American Theosophist*.

More Gems from the Doctor.—In an eight page article in the April *Theosophist* (pp. 40-47) Dr. Arundale indulges in "Reflections on 'The Secret Doctrine'", which is apparently intended as an advertisement of the Adyar edition of that work now in press (ten tons of it!), but which is rather calculated to scare off prospective readers. He says: "There is not a single statement in *The Secret Doctrine* which can be swallowed as it is." The Doctor proceeds to show us how it should be swallowed as it isn't, and with a great array of sounding phrases. He tells us that "The Pole of Wisdom approaches the Pole of Ignorance", though it is obvious in this instance that it is the Pole of Ignorance approaching the Pole of Wisdom. The article is worth reading, but only for the reason that it illustrates the whirlpool of incoherent ideas in the writer's head. One gem is his statement that Mrs. Besant was "catastrophically restless for Truth," which we must concede, as her attempt to improve an H. P. B. and the Mahatmas with the aid of her erony Leadbeater was certainly "catastrophic". In fact, the mere presence of the Doctor on the Adyar throne is in itself a bit of a catastrophe. As Caesar said of Cassius: "He thinks too much: such men are dangerous."

Hallelujah! The Arundales!—That Dr. Arundale should use the money contributed by members to proclaim emilessly his own ideas on this, that and the other is perhaps excusable. He is the elected Leader and has to lead, whether on the Path or through bogs and byways; it's his dharma. But of late he has been using the Society's journals to proclaim his own virtues and those of his charming wife, as sung by others. In the March *Theosophical World* (p. 70) we read of Bulletin No. 4 of the Adyar Library Association, which is entitled "Arundale Number", which "contains a charming pen picture of the President from different perspectives by a close co-worker of his, so that there is no very great effort needed to agree with the writer as to the many-sidedness of Dr. Arundale as a 'World Personality'." That is bad enough, but the limit of bad taste is reached in his quoting a sixteen line poem hatched at Huizen (July, 1937, *Theos. World*, p. 148) in glorification of Mrs. Arundale. We are told that:

"Often when we enter your presence,
There is a thrill of ecstasy that anything so lovely
Should be living here amongst us, upon this our earth.
We often feel you are the Delphic Oracle."

And much more. That may be so, but to publish it almost attains to the vulgarity of Mrs. Besant in printing a poem by Fritz Kunz dedicated to her lovely eyes. The object of all this is to increase the prestige of the Arundales among people lacking in good taste and a sense of propriety. Others will only be shocked and repelled by it.

Dr. Arundale Holds Out his Hat.—A Mrs. Ranksborough recently left £10,000 (\$50,000) to the British Section, T. S. (Adyar). Learning of this bequest Dr. Arundale (Feb. *Theos. World*, p. 35) very pointedly suggested that it would be nice of the British Section to turn over a portion of this to Adyar. "Charity begins at home. But perhaps it ought not to end there", said the Doctor. This suggestion, which seems to me a quite harmless one and in view of the need for funds for printing the Doctor's speeches, quite natural, miffed the Executive Committee of the British Section, which "resolved to send a protest to Dr. Arundale in the terms approved by the Committee, as it was felt that the publication of this statement was prejudicial to the free action of the Section in disposing of the bequest." (April *Theos. News and Notes*, p. 2.) The Doctor will be courteously told to shut up and mind his own business, which is almost an impossibility. It does indicate, however, that the British Society has not succumbed entirely to the Siren voice (basso) of Adyar, and for this we are thankful. P. S. Later, the Doctor handsomely apologizes. (April *Theosophical World*, p. 108.)

A Boycotted Publication Needs Your Help

A T. S. (Adyar) member writes: "I never heard of the *Critic* until yesterday. A copy fell into my hands and I hasten to subscribe." We are told that some T. S. members read the *Critic* behind locked doors, lest they be suspected of intercourse with the devil. Others read it but fear to tell anyone lest they be classed among the damned. We need readers courageous enough to commend it and to help us in getting new subscribers. U. S. and Canada, 50 cents a year; other countries, 62 cents or two shillings sixpence. U. S., British, Canadian stamps, blank (unfilled) British postal orders accepted.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the *Critic*. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00.

Corruption of Original Blavatsky Texts

A set of CRITICS containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 25 cents in stamps, (U. S., Canadian and British stamps accepted.) Don't believe what others tell you. Get the facts for yourself by reading these.

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Those who have read and appreciated Captain P. G. Bowen's classical book, *The Sayings of the Ancient One*, will be pleased to learn of a new book by him along similar lines, *The Occult Way*, \$3.50 from the O. E. LIBRARY.

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New Bryan Brochure on the Ballard Humbug

Dr. Gerald B. Bryan's fifth brochure on the Ballard Humbug, "The Ballard Saint Germain", is now ready and is the strongest of the series, with reproductions of letters and other matter showing the evolution of this fake and its money-getting object. The series consists of: (1) "The 'I AM' Experiences of Mr. G. W. Ballard"; (2) "The 'I AM' Teachings of Mr. G. W. Ballard"; (3) "The 'I AM' Doctrines of Mr. G. W. Ballard"; (4) "The Sources of the Ballard Writings"; (5) "The Ballard Saint Germain". 37 cents each from the O. E. LIBRARY.

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THE TRUTH SHALL MAKE YOU FREE—IF—

And ye shall know the truth, and the truth shall make you free.

—John, viii, 32

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

—James, iv, 17

To the great majority of mankind the word "Truth" is one of very slight importance. They are concerned with keeping themselves alive; food, clothing, shelter, sex, amusement, occupy most of their attention. To such "truth" means chiefly telling the truth, which they do when convenient. If they think of the future it is with the desire of getting to heaven or keeping out of hell in the end. Their aim is to get something for themselves, the most possible at the least expense. I respect the Christian religion as taught by Jesus, but as taught today by most of the churches it is simply a method designed to enable one to go through life as one's impulses prompt, depending on the kindness of God to wipe out one's sins and establish him in comfortable quarters in one of the many mansions suited to his taste in the New Jerusalem if he will but believe certain doctrines. What they want is to be rewarded for having, another, a Redeemer, do something for them, to have another suffer for their faults instead of themselves, to get another to pay their debts, for no return whatever than doffing their hats to him and saying: "Thanks, Lord, it is good of you to make me this offer, which I joyfully accept."

Shabby and Cowardly

This shabby, cowardly attitude differs little from pure theft. It is a belief at which any really honorable man who believes in paying his way through life and not sponging on others would sneer at if he once stopped to think what he is endorsing. If I were asked for a topic for meditation by an orthodox believer in the church creeds I would suggest the question whether, in seeking salvation by approved methods, he is not prompted solely by selfish and mean motives, asking another to do for him what he is unwilling to try to do for himself. Having lived to a considerable age and having passed through many experiences, I am confident that not only I, but most of those enthusiastic persons I contacted who interested themselves in church or missionary work had nothing but the gratification of self at heart. To work to convert others had no motive behind it than getting a good record for themselves on the Celestial Ledger, a credit at the Bank of Heaven on which they could draw when they knocked at the gate of the Heavenly City. You may not believe me when I say that I know that my youthful enthusiasm for saving souls, and I did have that fever, was prompted by nothing whatever than the desire so to act that when I finally went aloft I should be patted on the shoulder by the Savior and told that I had done so well that I should now on forevermore have a fine time sporting in the Glory of the Lord. I was just a poor simp imposed on by my elders. I dropped that when I was told by the dear old parson that I should have to sing when I got to

heaven, and I was too bashful to sing, couldn't, in fact, and preferred to risk hell rather than make myself ridiculous by squawking in the celestial choir. Are there any who would forgo a future reward for themselves if it would help them to help others? Buddhism tells us of such,

Another Viewpoint

Opposed to this doctrine of going scot-free by unloading your debts or your sins on a substitute who has generously offered to shoulder all the sins or debts of mankind, to do all the suffering and thus meet the demands of a cruel and irascible parent—a doctrine which I regard as one of the most pernicious ever devised by human imagination—is the belief, accepted by but few in the western world, but almost universally accepted, even if not always acted on, in the Orient, the only honest belief, that you cannot by any possibility make others responsible, or even accept their offer to be responsible, for what you do yourself. You must inevitably pay your own debts to the uttermost farthing, and if perchance some kindly spirit has helped you in a crisis it is but making a loan to you; your debt may be temporarily transferred, but it remains a debt, to be paid later. In short nobody, not even millions of gods, demons or men combined, so a great Master has told us (*Mahatma Letters*, p. 206), can save you from the results of your own actions but yourself, and that only by making good either now or later whatever obligation you have incurred. Just as one who has ruined his health by over-indulgence has to reform in order to recover, has to exercise self-restraint where heretofore he has exercised self-indulgence, and go through a process of rebuilding which none can perform for him vicariously, so it is in the spiritual world. He must suffer his own punishment, earn his own rewards.

The Law of Karma

This doctrine, usually termed the doctrine of Karma, is the chief basis of what goes today by the name of Theosophy. I have been asked by inquirers what Theosophy is. Well, whatever else it may be, and on that there is a wide divergence of viewpoints, it is above all this idea of absolute personal responsibility, a law which in the spiritual world is the analogue of gravitation in the physical universe, a law which acts everywhere where there are responsible beings and which cannot be circumvented. If anyone tells you that there is a Being who will forgive your sins, or that a priest can secure you absolution from your sins by interceding for you, or can "straighten out your ether" by some sort of clerical hocus-pocus, he is no theosophist, even if he does believe in fairies, devas, thought-forms, chakras or the like. Whether you do or do not believe in reincarnation, as most theosophists do, whether here in some future embodiment, or in some other sphere of existence than the terrestrial, pay you must, sooner or later, in one form or another. There is no Savior but yourself, however much there may be those who can advise you how to do it. Those who would dodge are simply courting destruction no matter how much they may succeed in "developing" themselves. There is no escape even for the gods. Even the Jehovah of the Bible, should such a being exist, would some day have to suffer for the mean job he is supposed to have put over on his Son.

The law of universal gravitation is simple enough, but its application to the solar system is a matter for the most abstruse mathematics. Equally the law of Karma is a simple one, but its application to the details of human or superhuman action is even more complex, perhaps, than the mathematics of gravity. We therefore find the most elaborately devised theories, some of which are most extravagant. There are those who maintain that it is possible to evade Karma—the usual Christian conception—and that one may develop to such a high degree that he is no longer subject to it, which means that he can do what he likes without being responsible for his actions. Others will have it that because all misdeeds lead to ultimate suffering, therefore all suffering is due to past misdeeds, a most illogical idea, not supported by the touchings of the

Masters and as absurd as maintaining that because all pickpockets are men, therefore all men are pickpockets, and further pernicious in that it leads some to look on human suffering as merely a just Karmic reward. Others would have you believe that Karma demands payment in kind—a man slugs you because in some previous life you had slugged him. Still others think that when many perish in a catastrophe such as a shipwreck or an earthquake it is because Karma has placed them there in order to work retribution on them. Still others would have it that Great Beings apply the law, much as a sheriff applies the lash to a man sentenced to be flogged. Innumerable are the branches of karmic theory. One writer has described 48 different kinds of Karma, or it may be 49. All of these speculations, and they are often no more, some of them bizarre and common-sense destroying, may be disregarded if you but accept the great generalization that in some way, sooner or later, you yourself must pay your own debts, make up in some way for your errors, walk up the hill you have walked down, and that not only can no one do it for you, or do more than perhaps give you good advice, but that if you refuse and persist in trying to dodge, or to get another to bear the suffering that belongs to you, you are hell-bent for final annihilation as a hopeless case. Fortunately the reverse is true; you reward yourself; no one rewards you.

"The Three Truths"

Here are the famous "Three Truths", the foundation of Theosophy, said to be the words of a Master:

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

The last is one way of stating the law of Karma; it means paying your own debts, whether you like it or not, and earning your own rewards. It is the Great Truth, and I cannot conceive of any philosophy or religion being truth which would enable you to be a shirker, no matter how glorified.

Enter the "IF"

Of course, if you have studied Theosophy you will say: "But I know all that; What are you aiming at?" I have quoted above the famous verse from St. John's Gospel: "And ye shall know the truth and the truth shall make you free." And I have followed it with a big "IF". And this is why. Knowing the truth is but half of the matter. The other half is not so often regarded. I am not thinking of such kinds of truth as filling your minds with information about the number of Jupiter's moons or the number of legs of a centipede. I have in mind such great truths as make clearer the nature of the universe and especially the laws of moral action in accord with that universe, in harmony with what a recent writer calls the law of **EVERBECOMING**. The law of Karma is one of these laws, these truths, a knowledge of which can make you free. But not inevitably. There is a condition attached which does not always occur to those who count it a virtue simply to know and who fill their minds with all sorts of information, true or untrue, from monads to astral cockatrices. The condition is that if you want to be free you must act on your knowledge; if you do not, it will not only not free you, but will bind you the more closely. It is worthless to be a student of Theosophy or any other system of esoterics unless you are prepared to act on it. Unless you do this you would do better to leave the knowledge alone. It is true that if you remain in the ranks of the ignorant, of the everyday men or women who live from day to day for the enjoyment of the ordinary cravings, Karma will look after you in a sort of fashion adapted to your ignorance. But

once learn of the fundamentals of life, and imagine that in grasping and understanding them you are doing your whole duty without practising them to the limit of your ability, and your knowledge, your truth, will not only not set you free but will bind you all the more. For those who know to do and do not Karma has a terrible thrashing in store. Whoever wrote the Gospel according to Luke may or may not have had a full comprehension of Karma, but he might have helped out St. John with the parable attributed to Jesus, part of which is to the point. (Luke, xii. 47, 48):

"And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required . . ."

All this is very unpleasant. It is so delightful to know the laws of the higher life; to believe that you are destined to become a god or at any rate an archangel or a Buddha, that many let it go at that, thinking themselves virtuous because they believe—which is what many theosophists do, to say nothing of professing Christians. Nothing could be more mistaken. Far better let Theosophy or whatever you may call it alone and live your life of every day, have your pleasures in your car, your bridge, your golf, your parties, your travels, your other countless occupations, and leave it to the future to get you anywhere along the Path, than run the risk of knowing the truth and not acting on it.

A certain ruler asked Jesus what he should do to inherit eternal life and was told to sell all that he had and give to the poor, if he wanted treasure in heaven. And he went away sorrowful, for he was very rich. Why was he sorrowful? Not because he disbelieved what he was told, but because he believed it. Had he stayed away Karma might have dealt with him as is its wont, mildly. But having once learned the truth and being unwilling to act on it he was actually transmuting his treasure on earth into treasure in the hell of karmic retribution.

Naturally I shall be told that I am always criticizing, and why don't I say something constructive. I am not criticizing, not even advising. I am only saying: "Let him that thinketh he standeth take heed lest he fall."

Alice Leighton Cleather—Defender of H. P. B.

Mrs. Alice Leighton Cleather, one of the most valiant defenders of H. P. Blavatsky, died suddenly at Darjiling, India, on May 4th, aged about 84 years. She was born April 24, 1854. Even at this advanced age she was still actively engaged in the defense of H. P. B. and in opposing the corruptions introduced by Mrs. Besant.

Mrs. Cleather was the daughter of a Church of England clergyman and the wife of Colonel William Barclay Gordon Cleather, a British army officer who had seen active service in India. She contacted Theosophy through reading Sinnett's *Occult World* in 1881, and joined the Theosophical Society in 1885, but did not meet H. P. B. until 1887, under circumstances which she has interestingly narrated in her book, *H. P. Blavatsky as I Knew Her* (p. 2). She became deeply attached to H. P. B., a feeling which was reciprocated, and was one of the famous "Inner Group" of twelve members who received special instructions not given even to general members of the E. S. T. Of this group she and E. T. Sturdy were the last survivors, and her intimate relations with H. P. B. placed her in a position to speak authoritatively regarding her teachings and the corruptions introduced by Mrs. Besant.

At the time of the Judge trouble Mrs. Cleather took the side of Judge and joined Mrs. Tingley's faction, accompanying her on the famous "crusade" around the world. Later she became dissatisfied with the

leadership of Mrs. Tingley and resigned from her society (Point Loma) in 1899, thereafter remaining aloof from the several theosophical societies.

Mrs. Cleather's closest associate was Mr. Basil Crump, a London barrister who for eleven years was editor of the *London Love Times* and who survives her. Mr. Crump was a close friend of the Cleather family, being drawn to them not only by a common interest in Theosophy, but also by common musical tastes, and as regards Colonel Cleather, by their being Masons. Mrs. Cleather and Mr. Crump traveled extensively, lecturing on the music of Richard Wagner and the symbolism of the Wagnerian dramas. Jointly they published four books on Wagner, which have gone through several editions, are still in print and regarded as authoritative.

Colonel and Mrs. Cleather, their son Gordon Cleather and Mr. Crump traveled extensively together, an association which was continued after the Colonel's death in the winter of 1918-19, which prevented his joining them in India, as intended. Young Cleather became proficient in Tibetan and Chinese, a qualification which rendered great service to his elders.

Disillusioned and disheartened by the continual discords in the Theosophical Movement Mrs. Cleather and Mr. Crump withdrew from all public theosophical activities for a time, going in 1918 to reside in India, accompanied by Gordon Cleather, where they became deeply interested in Buddhism of the Mahayana type and took parish, as had H. P. B. and Col. Olcott before them. It was during this residence in India that Mrs. Cleather had her interest in theosophical activities revived through reports of the antics of Mrs. Besant and Mr. Leadbeater and their coming World Teacher Krishnamurthi, and decided on a vigorous campaign in defense of H. P. B. and in opposition to the doctrines of Neo-theosophy, to say nothing of the doings of the sex-pervert Leadbeater. I was informed by Mrs. Cleather in one of her earlier letters that it was the reading of the CRITIC, which in some way came into her hands, that caused her resolution to come out of her long retirement and to work openly in defense of her old teacher H. P. B. and her doctrines.

In pursuit of this aim Mrs. Cleather first published in India, in 1922, a book, *H. P. Blavatsky, a Great Betrayal*, which is one of the most scathing exposures of Besant-Leadbeaterism, the World Teacher delusion and the inroads of sex-perversion doctrines into the T. S. that has appeared. This was followed in the same year by her *H. P. Blavatsky; her Life and Work for Humanity*, originally published in the *Jyoti Bhashi* Journal, and written at the request of the Ven. Anagarika Dharmapala, and in 1923 by *H. P. Blavatsky as I Knew Her*, originally written as part of a proposed volume by Mrs. Laura Langford (the Laura Holloway of *The Mahatma Letters*), but as the Langford book was delayed, and in fact never actually compiled by Mrs. Langford, this was published separately by Mrs. Cleather for reasons stated therein. About one half of this book consists of a criticism by Mr. Crump of Sinnett's sour posthumous volume, *The Early Days of Theosophy in Europe*, in which H. P. B. was maligned. These three books, published in Calcutta, are still available (see list) and constitute a highly important contribution to "Back to Blavatsky" literature.

During her stay in India Mrs. Cleather undertook a trip to Australia, where she lectured much to the annoyance of Mrs. Besant, Mr. Leadbeater and the Liberal Catholic faction which has taken deep root in Australia.

Having become deeply interested in Buddhism and the Tashi Lama, then an exile from Tibet, the Cleather party, Mrs. Cleather, son Gordon Cleather, Mr. Crump and Miss Cristobel Davey, left India in 1925, going to Peking, where they resided for several years and frequently contacted the Tashi Lama. It was during this time (1928) that Mrs. Cleather and Mr. Crump published their reprint of the original edition of H. P. B.'s *Voice of the Silence* at the direct request of the Tashi Lama,

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who endorsed it as a correct exposition of the Mahayana Buddhist ethics. At that time and until very recently this was the *only* edition of *The Voice of the Silence* exactly as H. P. B. approved and published it. A later version, edited by W. Q. Judge and still popular, while not altered in any really essential particulars, contains as many as 660 emendations (see July, 1928, CRITIC) and cannot be designated as the book as H. P. B. wrote it. In more recent times another excellent *verbatim* reprint has been published by the David McKay Company which differs from the Peking edition only in lacking the interesting editorial comments of Mrs. Cleather and Mr. Crump. The edition of the *Voice* still issued by the Adyar publishing concerns, prepared under the direction of Mrs. Besant, was outrageously and scandalously mutilated by that lady or someone acting under her authority and is most emphatically to be condemned and warned against; it can scarcely be described in any less severe term than fraudulent.

During their Peking sojourn Mrs. Cleather and Mr. Crump published *Buddhism the Science of Life* (1928), and Mr. Crump alone in 1930 *Evolution as Outlined in the Archaic Eastern Records*, which has been designated as "The Secret Doctrine in 200 pages". All of these books are still available. There were also some minor publications, including *The Pseudo-Occultism of Mrs. A. Bailey*.

In 1933 the Tashi Lama having decided to return to Tibet, the Cleather party undertook a perilous journey to Kuen Lun with the aim of meeting him as he had directed. At this time Mrs. Cleather was about 79 years old and endured the hardships of the journey like a far younger person. Unfortunately the death of the Dalai Lama caused complications which frustrated the meeting and the party had to return to Peking disappointed. A most interesting account of this pilgrimage, with many photographs by Mr. Crump, was published in Chinese periodical *Caravan* (in English), February to May, 1936.

In 1923 there was founded in London The Blavatsky Association, the object of which was the defense of H. P. B. and the propagation of her teachings. While Mrs. Cleather was actively associated in organizing this her name does not appear in the records of the Association as "Founder". It was the work of a number of students, especially William Kingsland, long its president and Mrs. Cleather.

In 1937, there being finally a prospect of the Tashi Lama returning to Tibet, the Cleather party left Peking and returned to Darjiling in northern India, whence they expected to cross the border and contact him, a plan which was frustrated by his untimely death. Shortly before leaving Peking Mrs. Cleather met with a serious accident, including a broken arm recovery from which was hampered by her advanced age. She was, however, able to make the journey, but never fully recovered. It is possible that the bitter disappointment caused by the unexpected demise of the Tashi Lama contributed indirectly to her death.

The determined defense by Mrs. Cleather of H. P. B. and her unsparring attack on the Besant-Leadbetter corruptions of her teachings and on the Leadbetter "morality" inculcated openly in the Adyar Society naturally aroused resentment in that quarter. More bitter, however, and the more unexpected as coming from a source which should be friendly, were two anonymous articles in the U. L. T. magazine *Theosophy* (October, 1923, p. 536, and January, 1929, p. 101), purportedly the exponent of Blavatsky Theosophy. Nothing I have ever read surpassed these attacks, especially the second, in the way of virulent denunciation, libelous accusations and flagrant falsification. Mrs. Cleather very rightly did not reply, but the first article was dealt with in a pamphlet, "Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books", written by Mr. Kingsland, Mr. Crump and the Victoria Lodge, Independent, and published by the H. P. B. Library, while the second was dealt with in the CRITIC of March and April, 1929.

(reprinted as a pamphlet still obtainable). These attacks, apparently instigated because Mrs. Cleather did not see eye to eye with the anonymous writer in *Theosophy* on the sacrosanctness of W. Q. Judge, aroused great indignation among the friends of Mrs. Cleather who knew the facts and the falseness, yes, even indecency of some of the charges, and afforded a striking illustration of how personality worship may eclipse the better theosophical instincts. But enough of that. Those who knew Mrs. Cleather and her work know that no more loyal, devoted, sincere, honest and unselfish pupil of H. P. B. could be found anywhere.

Despite her illness Mrs. Cleather was able to contribute recently to *The Canadian Theosophist* two extremely valuable articles, the one (March, 1938, pp. 6-29) being a complete, *unabridged* copy of H. P. B.'s wonderful Preliminary Memorandum prefacing her E. S. T. "Instructions No. III", which contains the gist of the theosophical ethics, including the so-called "Golden Stairs", the other (December, 1937), being an exposure, substantiated by photographic proof, of Mrs. Besant's unscrupulous tampering with and alteration of H. P. B.'s teachings as presented in the so-called Volume III of *The Secret Doctrine*, which Mrs. Ransom would have us believe to be an authentic portion of the work (*May Theosophist*, p. 153). Mrs. Cleather was as closely associated with H. P. B. as was Mrs. Besant; Mrs. Cleather knew what H. P. B. taught and stuck to it; Mrs. Besant also knew what she taught, and altered it to suit her own caprices. The forthcoming Adyar edition of *The Secret Doctrine* will doubtless bear witness to this, if we can judge by the prospectuses. Had Mrs. Cleather lived she would unquestionably have been able to present further evidences of this.

An Experiment in Fraternization

Editor's Note:—The following was received from the writer some months back, with the request that the *Critic* withhold publication until it had appeared in *Fraternization News*. As the latter has just printed it, I reproduce it here, with the hope that it will be brought to the attention of young students of Theosophy, who might be interested in following such a liberal method rather than submitting to dictation from "Leaders" who are interested in promulgating their own conceptions—or misconceptions.

Over twelve months ago, in the city of Melbourne, Australia, an experiment was made in Fraternization. A small Theosophical Study Group was formed, six persons being present representing three different Theosophical Societies. We wanted to see if the ideal of Fraternization was practicable.

Our experiment has been so completely successful that we would like as many Theosophists as possible to know of our work. Our success lay in the manner of working. If harmony were to prevail amongst us, if we were to encourage visitors (Theosophists or not), and if our work were to continue, it would be obvious that we would have to follow one of two courses. We would have to work under a great many restrictions, or none! We chose the latter.

A simple formula was put to the Group to this effect:

- That no member would knowingly give offence, in any way, to any other member of the Group;
- That each member would decline to take offence at anything said or done by any other member;
- That each should give the respect and consideration to the ideas of others that he expected for his own;
- That there should be no formality, and no control of the Group other than was required by good taste;
- That no one should be permitted to dominate the Group, and that all members be of equal status.

Our object was to develop a practical, sincere companionship amongst members of different Theosophical Societies who joined our Study Group, so that each would be willing to give or receive help and instruction, and to share books, letters, and experiences of mutual interest.

A standard book of Theosophical Teaching was selected for study. Each member in turn reads several pages; at the end of each reading, or sooner if a point of particular interest is met with, discussion commences. Each person present, especially reticent members, is encouraged to express his viewpoint; no one is permitted to speak at too great length or to assume too authoritative an air. As soon as the point has been discussed to the satisfaction of all present, we return to our reading.

The result has been that our discussions have been alive, have had vitality and imagination. We have developed a mutual sense of tolerance, consideration, friendliness and understanding, summed up in the one word, BROTHERHOOD. And, we have retained our original membership, and have a number of regular visitors.

We are in touch with individuals and Groups all over the world, exchanging ideas, as well as receiving and giving help and advice. We would like to see numbers of Groups similar to our own started wherever there are people interested in our method of working. It is a work for individuals, or small Groups, to undertake.

We hope that any Groups similar to ours already in existence, or formed in the future, will get into touch with us. We will gladly give any information as to the running of our Group, or the names and addresses of interested persons in other countries, to any who enquire.

CLIVE W. F. BELLGROVE

22 Prospect Hill Road
Camberwell, Melbourne,
Australia.

Captain Bowen's New Book

The Occult Way; by P. G. Bowen. 224 pages; Rider & Co., 1938.
\$3.50 from the O. E. LIBRARY.

There could be no better introduction to the author of this book, Captain P. G. Bowen, than to refer to his earlier publication, *The Sayings of the Ancient One*, published in 1935. Those who were wise enough to study that book, a book which I regard as a worthy companion to *Light on the Path*, which it resembles in many respects (see CRITIC review, December 1935-January 1936), will naturally grasp at anything from the same author's pen.

Briefly, and partly by way of repetition, it may be said that Captain Bowen, an officer in the British military service, encountered during his residence among the Bantus in South Africa a most remarkable white man, a Berber, to whom he gives the name Mehlo Moya. This Mehlo Moya had in his possession an ancient document, claimed to have been discovered by him in one of the ruined cities of South Africa. Captain Bowen was permitted to read a Bantu translation of this document and to publish certain portions under the title *The Sayings of the Ancient One*. These Sayings are strongly suggestive of *Light on the Path*, a book with which Bowen was not acquainted at the time, and there is every probability that the two have the same ultimate origin. Be that as it may, Bowen later contacted the famous Irishman, George William Russell, better known as Æ, and this new book, dedicated to Russell, was written at his request and contains a touching tribute to him (p. 223).

Captain Bowen is at present President of the Dublin Hermetic Lodge, succeeding Russell in that office at Russell's own desire, a desire which, should anyone doubt it, is directly stated in correspondence of Russell in my possession. It appears from his own statement that he is a student of an ancient occult or Hermetic School, centered about the Mediterranean, and having no connection with any of the other occult schools of the present day, whether Theosophical, Rosicrucian or otherwise. I infer from

what he says that it is the school with which the above mentioned Melde Moya was associated. Bowen gives no particulars further than to speak of it as "Hermetic".

So far by way of introduction. From the introductory chapter, "Clearing the Ground", we learn that the writer makes no great claims for himself, speaking not as an "Adept", but merely as a more advanced learner addressing those beginners who are desirous of entering on the Path of Discipleship, or in other words becoming "Neophytes". In this he speaks with a most commendable modesty which marks him off distinctly from some other modern writers who make great claims for themselves as being under the instruction of Masters or Mahatmas. Here we find nothing of the sort. The reader is distinctly challenged to think for himself and to question any assertion made. In fact, while the author of necessity speaks at times in a somewhat *ex cathedra* fashion—else why should the book have been written at all?—he appeals to his readers to regard him simply as a fellow student, differing only in having seen somewhat further into the field of occultism.

After the first introductory chapter there are seven lessons, followed by a section replying to questions. Contrary to the writer's advice I would recommend students to read first the introduction, then the answers to questions and "Last Words" at the end of the volume, passing over for the time the—to me—rather tedious and sometimes questionable recommendations on the subject of diet, health and physical training which, it seems to me, are better left to books on such subjects by recognized medical specialists. I must pay him the compliment, however, of not being a fanatic on the subject of tobacco and non-meat eating.

In the seven chapters or lessons Bowen develops his philosophy. I feel myself entirely incompetent to go into any details regarding this. Much of it appeals to me, some does not, for example his method of pacifying irritable dogs, probably because of my innate stupidity and my disposition to depend on "intuition" rather than reasoning in such matters. At any rate it must be said that the writer, while not an avowed theosophist, pays high compliments to H. P. Blavatsky as one who "knew", and refers constantly to *Light on the Path*, *The Voice of the Silence* and the *Bhagavad Gita*. He is unsparing in his condemnation of the practice of blindly following "Leaders", who frequently know little more than their pupils and make up for this by self-assertion and pomposity, often saving their face by "answering questions" on matters of which they really know no more than their interrogators. We may concede that people in their swaddling-clothes need to be led, but as soon as they have attained to mental maturity and are backed by a liberal education they should try to think for themselves. They will doubtless make mistakes, to be sure, but it is only by practice that the mind grows, and it is better to make mistakes at times, if not too serious ones, than to allow one's thinking power to atrophy by blindly following leaders, thus inhibiting progress for this incarnation at least. Even "intuition", rightly so called, is paralyzed by the Lamb and Shepherd method.

All through the book there are gleams of light which flash out at times when one despairs of understanding the author, or of agreeing with him if one does. Bowen's commendation of communion with Nature, and of the reading of poetry—the best poetry only—strikes a sympathetic chord in my heart. In the *CRITIC* I have at times recommended the reading of good poetry—real poetry, not mere verse—as a preliminary to occult studies, and even to prepare for a reading in *The Secret Doctrine* by a half-hour with the best poets. Captain Bowen's choice is the poems of *Æ*, and Shelley, Swinburne, Browning, Keats, in which I concur, but would add Walt Whitman. Captain Bowen should have been born a poet, and I recommend this to his consideration for his next incarnation.

On a few points I beg to differ. Seeing that "The Absolute" is something "on which all speculation is impossible"—and he quotes this from *The Secret Doctrine*—why attempt to speculate on it, and why speak

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of "One of the great obstacles to understanding of THE ABSOLUTE" (p. 25)? Further, I cannot concede the view that all matter possesses consciousness. It is only an idea to juggle with. I know that I myself possess consciousness. My only reason for assuming it in my fellowmen is that they act like myself. In the higher animals we assume it through the same analogy. But in the lower animals—let us say the oyster—what we attribute to consciousness may be nothing more than reflexes which could be imitated by a suitable arrangement of electric wires. As for the consciousness of minerals or atoms the analogy fails entirely and it becomes a pure assumption. To talk about "consciousness of the atom" is to talk about something we cannot by any possibility know anything about.

On one point I must correct Captain Bowen. Speaking of Anna Kingsford's alleged attempts to assassinate Pasteur and other biologists by thought power he doubts the accuracy of her biographer (p. 197). To verify the accuracy of the latter he has simply to read her own Diary quoted by Maitland (*Anna Kingsford; her Life, Letters and Diary*, Vol. II, p. 291; quoted in full in the March, 1937, CRITIC). Here we have her own testimony as to her murderous proclivities.

I would also disagree with the writer as to the value of ceremonial of any sort for spiritual development (Lesson V). In my view all such things savoring of ceremonial magic are simply stimulants, transitory in their effects, giving a false sense of understanding and being no more than a sort of spiritual champagne. But I was raised a Quaker and was nauseated by Leadbeater and will have none of it. I enjoy ceremonial just as I like a play or an opera, no more, and I do not look to the latter for salvation.

Finally, I can say, read the book, study it, and think for yourself. You can but be benefited. But read together with it *The Sayings of the Ancient One*. (\$1.25.)

Too Much to Say

There was so much to say this month that the CRITIC had no room to speak for itself. That's why it has not appealed to its readers in this issue to make some effort to increase its circulation. The Editor did, however, receive a letter from a person whose particular Society is better not mentioned, to the effect that he ought to save the postage on a letter and buy himself a bone or a handful of dry beans, advice which he fully reciprocates.

At the Periscope

Latest News in Brief.—Mme. N. V. Jelihovsky-Broussiloff, one of the two surviving nieces of H. P. B., died March 18th.—Mrs. Margaret Jackson, Gen. Sec. British Section T. S. (Adyar) 1928-33, died May 1st.—Mrs. Hastings opens Headquarters of "Friends of Madame Blavatsky" at 94 Ladbroke Grove, London, W.11.—Mrs. Adelaide Gardner reelected Gen. Sec. of British Section, T. S. (Adyar) without rival.—Wheaton to publish Convention *Daily News*.—Arundale would raise a fund of one-half million dollars for Adyar.—Nazi police raid theosophical Headquarters in Vienna; steal all the money, carry off membership list and seal premises.—The Arundales with retinue of eleven to tour country in private railway car at expense of the members.—Fritz Kunz in new book to purge H. P. B.'s *Secret Doctrine* with Leadbeaterian "esoteric matrix-fluid"; will scavenge her mistakes scintillatingly.—Alice Bailey monopolizes the Mahatmas; her "Group" only agents now recognized by the Hierarchy; T. S. & others now cast into outer darkness.—Walter De Voe becomes new Messiah in line with Christ; between Walter and Alice prospects now good for salvation.—Point Loma T. S. estate sold at auction June 15 to Howard Throckmorton, bondholder, for \$24,560. (*Los Angeles Times*, June 16.)

"New Universe" No. 4.—This issue of Mrs. Hastings' periodical devoted to the defense of Madame Blavatsky is mainly given up to a dissection of "Ephesian's" book, *The Mysterious Madame*, published in 1931. Twenty-two pages are devoted to disemboweling this man, whose real name is Bechhofer Roberts, Bechhofer-Roberts, or Bechofer Roberts, according to the taste of the printer. It is perhaps disrespectful to speak ill of a writer one of whose claims to distinction, according to the blurb on the American edition, was to have been kissed by the notorious Russian monk Rasputin. With some pretension to note as a writer on this, that and the other, B. R., whatever he may have been at other times, was in this book quite the biggest purveyor of putrid fish stories I have ever encountered. Some of his choicest fabrications about Madame Blavatsky were exposed in the *CRITIC* of July, 1931 ("Kissed by Rasputin") which I suggest that readers of *New Universe* No. 4 should procure. Mrs. Hastings has given us a mass of details for which the *CRITIC* lacked space and its editor the knowledge to present. *The Mysterious Madame* is a remarkable book in its way, as demonstrating how many out-and-out falsehoods and half-truths can be packed into a volume of 332 pages, provided the writer has some literary ability, a penchant for presenting fiction as truth and the delusion that scurrility is wit. *New Universe* No. 5 "will contain a review of a review by Miss Rebecca West of 'Ephesian's' *The Mysterious Madame* (*Daily Telegraph*)", which I am looking forward to with eager anticipation, having myself at the time had to do with this well-known literary hackess, who can write with equal skill, self-assurance and plausibility, to say nothing of ignorance, on any subject that will sell, from apple pie to the theory of an expanding universe. Rebecca was one of the first to shake my confidence in the professional reviewer, for she wrote brilliantly of matters of which I knew something and she knew nothing. (See *CRITIC* of August, 1931.) *New Universe* Nos. 1, 2, 3, 4, 15 cents each from this office, or in England, sixpence from Mrs. Beatrice Hastings, 4 Bedford Row, Werthing, Sussex.

Press-Agenting the Arundales.—The May, 1938, *Theosophical World* (Adyar) is fairly stuffed to bursting with talk by and about the Arundales, especially the Doctor-Bishop, who is its editor. Under the caption "World Personalities" is an article describing the careers of the Doctor and his charming wife, intended for reproduction in the theosophical journals and the general press. This is entirely too modest. We fail to find mentioned that the Doctor was at one time tutor and barker for the New Christ, Krishnamurti, while he was still in knickers, that (on the authority of Mrs. Besant, whom no good Adyarite theosophist will question) he is a genuine Arhat, one of the Twelve Apostles of the said New Christ (*Herald of the Star*, Sept., 1925, p. 307), and the General Manager of Mrs. Besant's World Religion, suddenly called off by its inventor. Nor do we find it stated that Mrs. Arundale was once, perhaps still is, World Representative of the World Mother, another device of Mrs. Besant for filling the vacuum and soothing the faithful after the New Christ had kicked over the traces, to say nothing of being also an Arhat and one of the Twelve. These are things the public should know. To be able to look on two real Arhats, two of the Twelve Apostles of the Lord Christ, one of them the Representative of the Mother of the World, is a privilege none would willingly miss. Further we are told in the same article that Dr. Arundale's "frequent tours of America have undoubtedly helped to orient this country to her true power and purpose," which must be so, since he himself authorizes the statement. Here in Washington he will long be remembered as coming with a sort of theosophical valet, insisting that the twain should be lodged in the best hotel in town, the two leaving without paying their hotel bills which had to be footed by the local theosophical lodge which was imprudent enough to invite him here. But what's that in an Arhat?

Attention of British Borders.—Mrs. Beatrice Hastings has opened Headquarters for "The Friends of Madame Blavatsky" at 94, Ladbroke Grove, London, W. 11. To start, rooms will be open Tuesdays, 3 P. M. to 10:30 P. M. and Wednesdays, 10 A. M. to 10:30 P. M., when Mrs. Hastings will be there. More later. Address for all correspondence is Mrs. Beatrice Hastings, 4, Bedford Row, Worthing, Sussex, England.

De Luxe Theosophizing.—The June *American Theosophist* (p. 140) says that the Arundales and party will be carried over the country at the expense of the Society "in a private car with all of its comforts and conveniences." It naively tells us that this will cost no more than traveling separately. Perhaps not, but the party consists of six men and seven women, all of whom, except the two Arundales, Mr. Cook and one or two secretaries to record the Doctor's sayings, are nothing but hangers-on who are getting a free vacation trip at the cost of the members, most of whom are poor. Members who are being constantly dinged for donations to be saved from their daily expenses, including food for themselves and children, should bear this in mind. Jesus rode into Jerusalem on an ass, but these modern theosophical Jesuses must have a private railway car with all its comforts and conveniences and a retinue of attendants and friends most of whom are scarcely if at all known to the members and who serve no purpose other than display, and whose sense of propriety does not prevent their sponging on others.

Sylvan Muldoon Wants Psychic Data.—Mr. Sylvan Muldoon, author of several books on the projection of the astral body, is compiling a monumental "Census of Out-of-the-body Experiences", which he hopes to be a massive volume equaling in value the famous *Phantasms of the Living*, by Gurney, Myers and Podmore. In pursuit of this aim he desires to hear from any persons who have had such experiences, with full details, regardless of how simple they may seem. The names of contributors will be treated as confidential when so requested. As Mr. Muldoon has specialized on this subject for several years his projected volume should have great scientific value. Address: Sylvan Muldoon, Muldoon Building, Darlington, Wisconsin, U. S. A.

Arundale Wants a Half-million for Adyar.—Dr. Arundale, F. T. S., has issued an official communication proposing to raise a permanent endowment fund for Adyar of \$500,000 (*May Canadian Theos.*, p. 92). This would be established by getting each member to "donate" \$5 a year for three years. The proposition has been rejected by the Canadian Executive as well as by the Council of the American Section, and no wonder, as the latter is meeting with small success in collecting \$13 per member for paying off the Wheaton bonds. At first sight the plan does not seem inappropriate provided the members, irked by so many demands, do not desert to other societies or to independence. Every educational institution has, or aims to have, an endowment fund. The difference is that the work of a college is local; so many professors, so many laboratories, from which attendant students profit, while the work of the T. S. should be worldwide and the concentration of funds at Adyar would not only cripple present work elsewhere, most of the members being poor, but would place a large sum at the disposal of any jackanapes who in future might be sitting on the Adyar throne. Already we have proposals from the Doctor for a university, a museum, a theater, a new library building at Adyar, to say nothing of other schemes too numerous to mention. Despite the hokum about Adyar being the spiritual center of the world—manifested chiefly in the pronouncements and announcements of Dr. Arundale—and the home of the Masters, of which there is no reliable evidence, as far as most members are concerned it might just as well be on the moon. Even the much vaunted library would render far better service if moved to London. Members who have cash to spare would do much better to donate it to home work, including improving their local lodge libraries.

Notes from the Antipodes.—The Australian Section, T. S. (Adyar) climbed up one member in 1937, but has shrunk from 1,506 to 1,055 since 1932. Geoffrey Hodson has settled upon Sydney and threatens to become a second Leadbeater. The Melbourne Lodge received a printed "Certificate of Honour" from the Great Doctor for having completed their fine Lodge building, and which he hopes they will hang on the wall. Senator Reid expresses his approval of Dr. Arundale's speaking right out about the Italian Fascistosophy, which we are pleased to note.

Dr. Anna Kamensky on Russia.—Dr. Anna Kamensky, aristocratic refugee from Russia at the time of the Revolution, pours out her vials of wrath and hatred—yes, whole bucketfuls—upon the present Soviet administration (*Apr. Theos. World*, p. 991). As Dr. Arundale says elsewhere: "What we sometimes have to do is to burst." Here is a good example. Dr. Kamensky bursts in this article and the rancor with which it is filled affords a clear explanation of why Theosophy is forbidden in Russia. The Russians apparently regard her talk as an example of what Theosophy is, and naturally enough don't want any of it hanging around. Unless she remains burst there is little hope for Theosophy in Russia.

Arundale Would Copyright "The Secret Doctrine".—In the April, 1938, *Theosophist* (p. 7) Dr. Arundale writes: "I am taking the necessary steps to preserve to The Society the copyright in *The Secret Doctrine*, so that as far as possible the danger of unauthorized editions, editions of which H. P. Blavatsky would have disapproved, may be guarded against, and the general public as well as Theosophist students may be sure that H. P. Blavatsky is scrupulously honoured in all reproductions of her works which have the imprimatur of Adyar." It must be conceded that the Doctor has a legal right to copyright the Ransomed edition of *The Secret Doctrine* now being published at Adyar. This, however, is not *The Secret Doctrine* as authorized and published by H. P. B. It is "authoritative" only in as far as Mrs. Besant, Mrs. Ransom and Dr. Arundale are concerned. There is evidence a-plenty that the changes are such that H. P. B. would have risen in wrath could she have foreseen them. This is not the place to enter into this matter fully. The reader is recommended to read Mrs. Cleather's article in the December, 1937, *Canadian Theosophist* (obtainable for a dime from 33 Forest Avenue, Hamilton, Ont., Canada) to see this. To call an edition "authoritative" which says (Vol. III, p. 426, note) that H. P. B. did not know what she was talking about is simply ludicrous. The only edition authorized by H. P. B. was published and copyrighted by her in 1888. This copyright has long since expired, it is free to any publisher, and Dr. Arundale has no more right or power to copyright it than he has to copyright the King James version of the Bible, or Homer's *Iliad* in the original Greek. What he says is just one more pronouncement proceeding from the Adyar madhouse. It is alleged, moreover, on unimpeachable authority, that Dr. Arundale is demanding a royalty from the publishers of "The Complete Works of H. P. Blavatsky". If true, this savors strongly of an attempt to levy blackmail in the belief that the publishers would accede to his demands rather than shoulder the risks and expense of a lawsuit. I am loth to think this, and prefer to assume that the Doctor is suffering from an overdose of kundalini which has blunted his mental vision.

The Cosmos Reveals Itself.—From *The Irish Theosophist*, July-Sept., 1937, I glean the encouraging information that "The Cosmos to the theosophically-minded reveals itself as a divine Unity, a dynamic all-embracing Monadic unity prototypally in manifestation as a Trinity which formally differentiates into a Senenary as a base of all multiplicity and human sense of discontinuity." The writer, who has had this information revealed to him by the Cosmos, gives us several pages in like strain, which serve to convince me that I am not theosophically-minded and that I have not as yet become prototypally differentiated.

Important—Remittances from Great Britain and Canada

Residents of Great Britain may, if more convenient, send us personal checks on British banks, British paper currency, or blank (unfilled) British postal orders. British stamps accepted up to 3/—, Critic subscription, 2/6. Some British possessions issue postal orders payable in London.

Residents of Canada may send Canadian paper currency, bank or express money orders payable in New York, blank (unfilled) Canadian postal notes of not over \$1 each, or Canadian stamps up to 50 cents. Personal bank checks subject to a heavy discount. Critic subscription, 50 cents (Canadian or U. S.).

Orders for books must be paid in U. S. funds or their current equivalent. \$1.00 at present equals about 4/-.

Back to Blavatsky!—Books by Mrs. Cleather and Mr. Crump

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An expansion of a series of articles written for the *Maha Bodhi* journal at the request of the Ven. the Angarika Dharmapala. The best brief account of H. P. Blavatsky.

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Personal Recollections by one of H. P. B.'s "Inner Group."

The Voice of the Silence: Being Chosen Fragments from "The Book of the Golden Precepts." Translated and annotated by "H. P. B." An exact reprint of the original edition of 1888, with notes by *Alice L. Cleather* and *Basil Crump*. Published by request of the Tashi Lama, Peking, 1927. Cloth, \$1.00.

Buddhism the Science of Life. By *Alice L. Cleather* and *Basil Crump*. Second, revised edition, boards, \$1.50.

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The Pseudo-occultism of Mrs. A. Bailey. By *Mrs. Cleather* and *Mr. Crump*. \$0.25.

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By *William Kingsland*, *W. B. Pease*, *Basil Crump* and others; together with a reprint of two Critic articles replying to an attack on Mrs. Cleather by the magazine *Theosophy*. Two pamphlets, sent on receipt of four cents or threepence in stamps (U. S., Canadian, British).

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Mrs. Besant Debunked

No disrespect to the famous late president of the Adyar T. S. is intended in saying that much silly stuff has been written about her by her devotees. No impartial biography has been written except Gertrude Marvin Williams' *The Passionate Pilgrim*, Critical but kindly. About one-half of the 380 page volume is devoted to her theosophical activities and the growth of Neo-theosophy, World-Teacherism, Liberal Catholic Church, etc. \$3.50 from the O. E. LIBRARY.

To follow.—By Wireless from Devachan.

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GADGETS AND GADGETISM

The precept "Kill out Desire" is mostly limited to philosophies of Eastern origin. In the West the idea is not, to kill out desires, but to find means of gratifying them, to heap one desire on another as fast as they can be handled. We have, to be sure, our Western ascetics, mostly prompted by the religious idea that it is virtuous, soul-saving and pleasing to God to make oneself uncomfortable and that the mere act of treating one's body shabbily is an atonement for one's other faults and creates a credit on the Book of Life. The idea seems to be that God has given one as an instrument a sound body and that it is one's duty to abuse the instrument as much as it will bear. Yet what would one think of a workman who, being entrusted with a delicate tool, should proceed to ill-use it and to consider this a virtue? And endless stories could be told of Hindu yogis who express their appreciation of a divine gift by lying on beds of sharp nails, standing or sitting in one fixed position for life and other uncomfortable practices. One could enlarge on this indefinitely, but that is not what I am after.

Among theosophists and others of similar mind there is a commonly used word, "Kama", which only means desire, and the view is often held that it is something essentially evil, lodged in a lower body or vehicle which must be shed in due course if one would scale the nirvanic heights. It seems often to be regarded as a virtue to kick this kamic body around, instead of considering whether it is something to be used for noble purposes and objectionable only when devoted to lower and purely sensual or selfish ends. Let me quote a sentence from H. P. Blavatsky's *Theosophical Glossary* (on Kamadeva) which seems to be so obvious as not to require further comment. She says:

"Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, 'Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity', or *Manas* with pure *Atma-Buddhi* . . ."

In fact, unless we regard the universe as a purely mechanical and unconscious affair, we must assume that the action of the Absolute Unknown Principle is due to the desire to act. Kama, then, desire, is not in itself objectionable; it depends entirely on the ends to which it is directed. And "killing out desire" is virtuous only when directed to virtuous ends. The Lord Buddha, one of the greatest and certainly one of the most sensible of men in historic times, started out with the idea that because desire is the cause, or one of the chief causes, of human misery, it must be done away with. He became an ascetic and so abused his body by deprivations that he nearly died, but luckily in time came

to the conviction that this was not the way to obtain liberation from the woes of birth. He saw that it was not desire in itself, but its application to improper ends, which had to be eradicated, and it is to him, I believe, that we owe the highly significant expression "The Middle Path".

Gadgets

Now if you put me down for an ascetic you are wrong. What I have in mind in using the term "gadgets" is this. As we know, our age is characterized by innumerable scientific discoveries and by inventions which enable man to have what he never dreamed of or even desired a hundred years ago. Few of us would be willing to dispense with the railway, the steamship, the telephone, the radio, the telegraph, the postal service, the automobile, down to the humble friction match. Nor would we, except the few fanatics who are constantly kicking about medical discoveries and the ways in which they are made, wish to do away with that which makes life longer, health more secure, and spares us the pain of losing our children and friends.

But here, as has always been the case, no one is satisfied. The gratification of one desire merely opens the way for another, and there is no end to it. He who gets a thousand wants a million, and he who gets million wants a billion; if he was satisfied once with a sailboat, now he wants a motor boat, and so in innumerable cases. Never satisfied, desire begets more desire and this, gratified, still more desire. Increasing mental activity results in more and more inventions, and cheap paper, cheap printing and cheap postal service enable a horde of advertisers with things to sell to stir up one's desires as never before. Much as can be said for the educative attributes of the press, one of its chief characteristics is stirring up desire for those things which one never thought of desiring before and was content without. And the result? One is driven, if weak enough to succumb to solicitations, to buy this, that and the other gadget, often working himself nearly sick to secure the means of getting them, whether it be the latest style of automobile—to keep up with the Joneses—down to the most trivial trinkets, electric railroads and other toys for his children, which they would be far better off without and if left to devising their own playthings.

And when he has them, often at much cost in worry, by the sweat of his brow or his brain, he has to keep them going. If he does not do his time-consuming tinkering himself, the plumber, the electrician, the radio expert, the automobile mechanic and others have to be called in to keep the assemblage in order. And so we have the spectacle of the man sitting in the midst of his gadgets, a slave to them in more ways than one, not the least bit happier, and like the man addicted to drink, while knowing that he is being ruined, still demanding more. A friend recently told me that he had parted with his automobile because he had "tired of being a nurse-maid to it". More and more we are getting to be nurse-maids to our gadgets, and we cannot escape because we have not the will to resist the importuning of the advertisers, the reading of advertisements, the demands of wife and child, the desire for display. We must go to see the latest movie, not because we cannot read far better classics, but because it is forced on us and we cannot resist. We turn our houses into bric-a-brac shops and our brains into bric-a-brac brains through lack of will power to refuse to be made sewers for the products of those who have something to sell.

Gadgetism of the Brain

This proclivity is what I call gadgetism and its victims gadgeteers. Gadgetism has another phase than the purely material. Thanks to the more wide distribution of reading matter there is the constant temptation to spend time on things which have no permanent value. Witness the modern newspaper with its assemblage of scandals and criminal stories. I do not condemn the press entirely, for it is largely educative and it is one's duty to keep posted on really essential matters. The fault is with the reader; lack of discrimination. "Oh, this divorce case, how in-

teresting; I must know all about it", when really it is of no more importance except to those directly concerned than a fly settling on the Eiffel Tower. And even the more important matters—reviews of new books: "Oh, I must get that book and read it", and much more. So the victim gets nowhere because he is stuffing his brain with ephemeral matter to the exclusion of that of permanent worth, and which, even if forgotten by tomorrow is time-consuming. This is mental gadgetism.

Theosophical Gadgetism

I think that much of the apparently growing indifference to affairs of the spirit is due, not so much to the degeneracy of the human mind in these days as to the fact that ever growing demands on one's time and thinking faculties, combined with lack of discrimination between the relatively worthless and transitory and that of permanent value crowd out the latter in favor of the former. Added to this is the desire for a stimulant to the fogged mind which causes the more sensational—I cite Ballardism as an example—to be sought as the exhausted man may take refuge in drink. And theosophists are just as prone to theosophical gadgetism. Read the question and answer section of a theosophical magazine. The chances are that the questions as well as the answers have to do with far away things which have no bearing on the question of how to live today. People who can tell you all about the origin of the universe, the inner worlds, the rounds and races and what not, but rarely point out that the vital question is, how to live here and now. All this I call theosophical gadgetism. I have been a grand fool in my time—if not still one—for bothering over these questions instead of asking what to do now. Really, the essentials of the higher life are relatively simple, and the reason why they are not perceived is because the teachers, the "Leaders", obscure them with a multiplicity of words. "The Middle Way" is also the Simple Way. "Thus have I heard."

A Clairvoyant Dreamland

In *The Theosophist* of March, April, May and June, 1938, Mr. Jinarajadasa presents an interesting continued article on "Occult Investigations" which has to do with the so-called clairvoyant researches of Mrs. Besant and Mr. Leadbeater, partly with the material going into the composition of those wonder-books, *Man: Whence, How and Whither* and *The Lives of Alcyone*, partly with "occult chemistry".

I say this is interesting, for one reason because the incidents narrated were partly those in which Mr. Jinarajadasa took part as a witness and scribe or assistant, and are therefore of direct value from the historical standpoint. Mr. Jinarajadasa is a conscientious scribe and records many incidents which we should otherwise have missed. I do not for one moment doubt his sincerity. He manifests a sublime faith in his leaders, one of whom, at least, he far surpasses in honesty. This faith, even if not enough to move mountains, at least leads him to narrate some of the most remarkable stories, enough, one might think, to make any intelligent person roar with laughter, but which he presents as sober truth.

I have read this long paper with great care, hoping to discover therein some sound basis for Mr. Leadbeater's reputation as a clairvoyant. I have not found one jot of evidence to that effect, and on the contrary find the—to me—most conclusive evidence that he was nothing of the sort, and that his purported "discoveries" were no more than either the result of a superheated imagination or worse, deliberate imposture. I incline strongly to the latter view. Of course if one is determined in advance to accept Leadbeater's constant assertions that he was a "trained clairvoyant" in the place of proof that he was such, one may accept any story, no matter how preposterous. Ernest Wood, in his book, *Is This Theosophy?*, has given cogent evidence that *The Lives of Alcyone* is fraudulent—and it was he who was Leadbeater's closest assistant in compiling that work. (See *CRITIC*, March, 1936.)

In lieu of evidence Mr. Jinarajadasa (*March Theos.*, p. 542) quotes

a note by Mr. B. P. Wadia in the January, 1911, *Theosophist* expressing his faith in the genuineness of Mr. Leadbeater's clairvoyance. Unfortunately for this prop Mr. Wadia in the May, 1938, *Theosophist* (p. 176) expressly repudiates his earlier statement, saying in regard to it: "I do not consider that Note accurate because of physical plane knowledge and experience gathered later on." What this "knowledge and experience" was, Mr. Wadia does not state, but one may assume that the discovery by Mr. Wood of the fraudulent character of *The Lives of Aleyone* (see *Canadian Theosophist*, May, 1934, pp. 194-8; *CRITIC*, Sept., 1937) is the matter referred to.

Aside from this Mr. Jinarajadasa presents no evidence whatever that the Leadbeaterian clairvoyance was genuine, and the lack of such evidence confronts us on every page. We are expected to join the ranks of the faithful and accept the assertions of the clairvoyant on pure faith without examination. Mr. Leadbeater claimed that his "investigations" were "scientific"; he speaks as a scientist, yet neglects to give evidence that his methods and instrument were what he claimed for them. Mr. Jinarajadasa speaks of the meticulous care shown by Mr. Leadbeater, but does not mention the obvious fact that it is quite as possible to use meticulous care in concocting a lie as in telling the truth. The test of such clairvoyance in the case of "occult chemistry" would have been simple in the extreme. Let the clairvoyant be confronted with a few unlabeled bottles of chemicals superficially indistinguishable and the nature of which at the start no one knows; let him tell just what they are and let the diagnosis be tested by a subsequent chemical analysis. Supposing that all possibilities of collusion are excluded, success in this in a large percentage of cases would be as good a proof of clairvoyance as could be desired. Is any such test described by Mr. Jinarajadasa or others here or elsewhere? By no means. The Great Seer invariably knew what he was to look for and found it, describing the structures of the component atoms in great detail. Such evidence is enough to make any real chemist, one not blinded by or hypnotized by the purported clairvoyant, laugh the whole series of "observations" to scorn.

Geoffrey Hodson, another so-called clairvoyant on whom the robe of Leadbeater seems to have fallen, was once put to this test, being asked to sort out a number of unlabeled vials of medicine (*World Theosophy*, March, 1932, p. 206; *CRITIC*, Sept., 1932). This he refused to do "for occult reasons". Perhaps it was for "occult reasons" that Leadbeater's clairvoyance was never scientifically tested, the "occult reason" being probably fear of detection.

Emboldened by the credulity of his dupes Leadbeater went to further extremes. He no longer had to have the chemical element he was investigating before him; he could pump the information he desired out of the mind of a person on the other side of the world who had looked at the substance he wanted to investigate. He, at Adyar, had but to tap the mind of a chemist's clerk in London who had casually glanced at a bottle of a Rubidium salt (*June Theos.*, p. 276). To tell about Radium he sent Mr. Jinarajadasa, who is not in the least clairvoyant, to a hospital to look at a sample of this (*June Theos.*, p. 277) and pumped the desired information from the latter's mind, and made wonderful drawings or models of the atom with its "Tunnels" and what not. Going further, we are told (*June Theos.*, p. 279) that he wanted to find a certain suspected radio-active element hitherto unknown. He applied to the late Sir William Crookes who, we are informed, has a chemical laboratory on the astral plane and "has all the radio-active elements kept in special strong receptacles of etheric matter." Sir William "had just one single atom of the element. It seems to be so rare that in all the seas of the Tascorora Deep, he found only this single specimen." Lucky was Mr. Leadbeater, for this single atom might have popped off into some other element at any moment and his quest would have been in vain. Sir William must be possessed of a clairvoyance beating that of Leadbeater, or per-

haps, as we shall see, he may have employed a nature spirit to hunt for it.

If our faith is not already stretched to breaking we may read further (June *Theos.*, p. 279) that on one occasion Mr. Leadbeater employed "a sea nature spirit, a triton, whom he knew lived in the sea near Adyar beach" to hunt up some Erbium in the sea water, whereupon the accommodating triton quickly brought him a whole handful. On another occasion he wanted some Polonium, so he went in his sleep to a mine in Ceylon where it was supposed to exist and employed some nature spirits to hunt some for him (June *Theos.*, p. 280). But with the best intentions they could bring him only three atoms! Of course, these atoms, being invisible to common mortals one had to take on faith his assertion that he had them; any empty bottle labeled "Polonium" would do to convince the faithful.

One will naturally ask how a clairvoyant, say six feet tall, could see an ultramicroscopic object like an atom. This does not worry me, for, as we have seen already, with Mr. Leadbeater, as with God, all things were possible. Still Mr. Jinarajadasa explains it (May *Theos.*, p. 171). The clairvoyant shrinks himself to such a minute size that the atom looks relatively large. As the atom is vibrating at many thousand times a second, he slows it down by will power and so gets a good sight of its structure. When he gets the desired information he swells himself back to his original size. This reminds us of Alice in Wonderland, but the adventures of Mr. Leadbeater among the atoms quite outside anything that happened to Alice, and Mr. Jinarajadasa is witness thereto. Whether Mr. Jinarajadasa shrank himself to atom size to get the information about Radium atoms, and then swelled, or, if not, how the Sage was able to pump the information from Jinarajadasa's mind, we are not told, and would much like to know.

Mr. Jinarajadasa tells us of the part which Mrs. Besant played in these "occult chemical researches". From his narrative it appears that Mrs. Besant's observations were always made in company with Leadbeater—no Leadbeater, no occult chemistry. Apparently she had to have the visions suggested to her by their inventor.

Elsewhere (CRITIC, Aug., 1929) I have pointed out as a chemist that the picture of the benzene molecule presented by Mr. Jinarajadasa (April 1924 *Theosophist*; *Golden Book of the T. S.*, p. 175) as found by "clairvoyant research" does not tally with the facts, a point too technical to enter into here, but which any student of organic chemistry would perceive at once.

The earlier part of Mr. Jinarajadasa's article deals largely with the supposed clairvoyant investigations on which *Mystic Whence, How and Whither* and *The Lives of Alcyone* were based, partly conducted jointly by Mrs. Besant and Mr. Leadbeater. Fortunately Mr. Jinarajadasa has given us some details of notes taken at the time about the former. (*Theosophist*, August, 1911, p. 724; Sept., 1911, p. 871; see also CRITIC, April, 1928.) These notes are well worth reading as showing the flimsy basis of the investigation, and also that Mrs. Besant was simply suggested into accepting anything that Leadbeater put over on her. As for *The Lives of Alcyone*, of which Mr. Wood has given us some details as referred to above, these were made up to suit the occasion and altered whenever expediency and the desire to court the adoration of the persons mentioned demanded.

Leadbeater was not always cautious when dealing with those who accepted his statements unqualifiedly, and he yielded to the temptation to show off. We are told by Mr. Jinarajadasa (May *Theos.*, p. 168) that he endeavored to describe the difference between cancer cells and normal cells when seen clairvoyantly, and stated that the cancer cell is exactly like the normal cell except that "it was a looking-glass image of it", or what a chemist would call enantiomorphic or stereo-isomeric. Any cancer specialist knows better, and this may be attributed to one of Leadbeater's more reckless moments, his desire for notoriety getting the

better of his prudence.

It is most sincerely to be hoped that Mr. Jinarajadasa will give us more of the same material—the more the better—which may indicate, if one reads intelligently and between the lines, that Leadbeater was one of the most astute and concealed impostors of our day, and that the best that can be said for Mrs. Besant in this connection was that she was his dupe. So let's have more of it.

A Buddhist Bible

A Buddhist Bible; edited and published by Dwight Goddard. Second edition, revised and greatly enlarged. Pp. viii, 677. Published by the author, 1938. \$3.00, from the O. E. LIBRARY.

In 1932 Mr. Dwight Goddard, the eminent American Buddhist scholar, published what he designated as "A Buddhist Bible", containing, besides the Editor's comments, the Lankavatara Scripture, the Diamond Sutra, the Sutra of Transcendental Wisdom and the Sutra of the Sixth Patriarch. The new edition is really an entirely new book excepting the scriptures just mentioned. As Mr. Goddard informs us in his delightfully interesting preface there are over ten thousand Buddhist scriptures extant, only a small fraction of which have been translated into English, as compared with only sixty-six canonical books of the Christian Bible. From this may be seen the intense activity of Buddhist students in the past—and remember that it was in 563 B. C. that the Buddha was born. Obviously then only a minute fraction of these scriptures could be given in a volume of reasonable size. And with Buddhism, as with Christianity, as time passed, different schools or sects arose, based on individual interpretations and often yielding to the tendency common to all religions, to obscure the bright light of the Founder with endless metaphysical, or shall I say theological, disquisitions.

In my profound ignorance it would be presumptuous to comment on Mr. Goddard's selections. While apparently having a preference for the Zen, or Ch'an school, they cover selections from Pali, Sanskrit, Chinese and Tibetan and some modern sources. And he it understood, these are not just selections. Whenever brevity demanded abbreviation this has been stated, otherwise it is to be understood that the scripture is given in its entirety. Here also we find translation of Lao-Tzu's famous Tao-teh-king which, while not strictly Buddhist, is so closely related thereto as to make its inclusion desirable. We regret to miss the well-known Dhammapada.

We have then a reproduction of several of the most important Buddhist scriptures, some of which are not easily accessible in English, and presented just as they stand without Editor's commentary. I find particularly interesting—I was going to say charming—the autobiographical life of the great Tibetan yogi Milarepa, as translated by the late Lama Kazi Samdup and presented by Evans-Wentz, and the "Sutra Spoken by the Sixth Patriarch", also in part autobiographical. This delightful personage, Hui-neng (Chinese) who from obscurity, poverty, and illiteracy and in spite of rebuffs, came to be the Head of the Chinese Ch'an sect, which closely corresponds to Japanese Zen Buddhism, will afford a relief from the often long metaphysical discussions of some of the other texts. The simplicity and directness of Milarepa, his affection for his sister, is given by himself in words which could hardly be surpassed. One cannot help loving both of these characters, different as they were. Milarepa at once reminded me of the Hindu theosophist Damodar.

In going through these scriptures I was impressed by the relative simplicity of the earlier teachings as compared with the more abstruse discussions attributed to the Buddha, and by the fact that Buddhism, at least in its original form, has little to do with theology. It is a carefully reasoned system of life depending on an analysis of conditions as they are in the world, and not depending on a system of gods. Here, too, we find no reference to clairvoyance, to psychism, to kundalinis, angels, devas, fairies and other matters which delight the theosophist of a certain

type. Everywhere is the lesson that if one wishes to reach enlightenment, or, if you wish, Nirvana, it must be through one's own efforts. There is no such thing as forgiveness of sins or vicarious atonement.

I particularly recommend the study of these scriptures to those who, as many today are doing, are quite unwittingly striving to climb up by the wrong way.

To the casual reader it is not always obvious whether one is reading the Editor's words or a part of the original scripture. Any such perplexities will be cleared up if one, after reading the preface, will turn to the Appendix, which will make all things clear. One will learn, also, that the interesting life of the historic Buddha is the first chapter of a book entitled "The Essence of Buddhism", written by the late Lakshmi Narasu.

Finally I want to express my personal debt to Mr. Goddard for having made such a fund of wisdom available, and to express the hope that others, who may be struggling in the morass of psychism and of false conceptions of yoga, will read it.

Is "Secret Doctrine, Vol. III", Genuine?

Much warfare has been, and is still being waged over the question whether the so-called Volume III of *The Secret Doctrine* is a genuine product of H. P. B., as she intended it to be published. Several references to a Volume III as being nearly or quite ready for the press are to be found in the original edition of two volumes published by H. P. B. herself in 1888. These are: Preface, Vol. I, p. vii; Introductory, Vol. I, p. xi; Vol. II, p. 437; Vol. II, p. 798. Also, Message of April 3d, 1888 to American Theosophists. The full quotations will be found in the *CRITIC* of Sept. 27, 1922 and Oct. 25, 1922. Further Dr. Archibald Keightley, who had worked incessantly with H. P. B. on preparing the first two volumes, testified that: "The third volume of *The Secret Doctrine* is in MS. ready to be given to the printers." (Countess Wachtmeister's *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"*, p. 34.) Nevertheless all of these references to a third volume were deleted by Mrs. Besant and Mr. G. R. S. Mead in the "third revised edition" published in London in 1893.

These omissions may be regarded as fairly good evidence that Mrs. Besant and Mr. Mead knew of no such third volume in 1893. Whatever became of the third volume whose existence was testified to not only by H. P. B. but also by Dr. Keightley is an open question. One hypothesis is that H. P. B., thinking that she had already given out as much as the world was ready for, destroyed her own work, either of her own accord or by orders from her Masters. There seems to be no possibility at present of deciding the matter. For some other theories see *CRITIC* of Oct. 25, 1922.

Notwithstanding the omission of all mention of Vol. III in the revised edition, indicating, if the revisers were acting in good faith, that in 1893 they knew of no such volume, Mrs. Besant published in 1897 a volume with the title *The Secret Doctrine Volume III*, in the preface to which she states that it consists of papers "given into my hands to publish, as part of the Third Volume of the *Secret Doctrine*" and further specifies that they were given to her by H. P. B. herself. She adds that "they contain very numerous errors of fact, and many statements based on exoteric writings, not on esoteric knowledge", but that she does not feel justified in coming between the author and the public and so publishes them as H. P. B. gave them to her.

Here is the first contradiction. In the revised edition of 1893 Mrs. Besant omits all reference to a Volume III, while in 1897 she claims to have part of it given to her by H. P. B. herself. But that is not all of the story. On October 6, 1926, Mr. William Mulliss, Managing Editor of the *Hamilton (Ont.) Spectator*, a competent reporter and for ten years an earnest student of *The Secret Doctrine*, interviewed Mrs. Besant in Los Angeles in behalf of several newspapers. His inquiries related in

part to this question of the third volume. Mr. Mulliss supplied me with a complete *verbatim* report of the interview which is before me. I quote only the part relating to this third volume, placing it in parallel with what Mrs. Besant stated in her preface:

Mrs. Besant in 1926

Mr. M. Your critics have insisted that somebody or other has deliberately suppressed the Third and Fourth Volumes of *The Secret Doctrine* to which H. P. B. makes reference in the First Volume of *The Secret Doctrine*. What have you to say of this? Do you regard the Third Volume of your edition of *The Secret Doctrine* entitled "Occultism" as containing any of the matter intended for the Third and Fourth Volumes?

Mrs. B. I was appointed H. P. B.'s literary executor, and the matter from which I compiled the Third Volume of "Occultism" in *The Secret Doctrine*, published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge.

Mr. M. Did Mead help you in the compilation of these articles?

Mrs. B. No. The papers came absolutely under my own hand and Mead had nothing to do with them.

Mr. M. Well what about the material for the Third and Fourth Volumes?

Mrs. B. I never saw them and do not know what has become of them.

In 1893, then, Mrs. Besant eliminated from her revision of *The Secret Doctrine* all reference to the Third Volume which both H. P. B. herself and her literary assistant Dr. Keightley had asserted to be ready for the printer.

In 1897 she published a "Third Volume of *The Secret Doctrine*" which she claimed was given into her hands as such by H. P. B., although in an unfinished condition.

In 1926 she said that this Third Volume consists of miscellaneous papers found in H. P. B.'s desk after her death, and that she knows nothing of the Third Volume mentioned by H. P. B. in the original *Secret Doctrine*.

What do you think of that? These statements cannot all be true.

Whether these papers were really published as H. P. B. wrote them can be judged by what follows directly. Possibly because the volume was too thin (See Pryse, Sept. 1926 *Canadian Theos.*, p. 141), Mrs. Besant added at the end a number of private papers given to the E. S. and to the "Inner Group" under the title "Some Papers on the Bearing of Occult Philosophy on Life". To be exact, the volume consists of general papers, pp. 1-432, and the Secret Instructions, pp. 433-594. These latter were given to the E. S. and to the Inner Group under pledge of strict secrecy, and whether Mrs. Besant was justified in publishing them is a matter which she must settle with her Maker, if she has not already done so.

Mrs. Josephine Ransom, who is editing the forthcoming Adyar edition of *The Secret Doctrine* and who is stated to be a *ne plus ultra* authority

on the subject, objects to this Volume III being designated as "spurious" by the Theosophy Company in their preface to the photographic reprint of the original Vols. I and II published by them in 1925. Whether it is or is not "spurious" depends much on what one means by that term. I should say that a book approved and issued by the author directly must be called genuine, but that a postmortem publication issued by an editor who goes at the manuscript with hammer and chisel, making endless emendations at will, deleting statements which the author made and actually contradicting them at times, must be called "spurious" as far as the original and professed writer is concerned. Mrs. Ransom tells us (Feb. *Theos. World*, p. 44):

"In that 'Preface' [to the Theosophy Company edition] the Third Volume of 1897 is wrongly described as 'spurious' whereas, it includes, as we have seen above, a considerable portion of the early draft. It is inaccurate and unjustifiable to say that it "forms no part of the genuine *Secret Doctrine* of H. P. Blavatsky." It is time that members of The Theosophical Society fully realized this, and readers of THE THEOSOPHICAL WORLD would do well to correct this mis-statement whenever they encounter it and advise other members to do so who do not as yet subscribe to this journal."

This is really funny. H. P. B., according to Mrs. Ransom, prepared an "early draft" of *The Secret Doctrine*, which is undoubtedly true, as many another author does. This was thrown aside when the completed volumes were ready, and Mrs. Besant collected the rejected manuscripts, or some of them, published them as part of the genuine *Secret Doctrine* as authorized by H. P. B. and told a different story on different occasions. As well go through a deceased author's dust bin, pick out rejected and superseded sheets and publish them as "genuine"!

As this "early draft" is at Adyar and in the hands of Mrs. Ransom, we have no means of knowing how much of it was altered by Mrs. Besant in making up the spurious Volume III. It is interesting to note, and "it is time that members of The Theosophical Society fully realized this" and told all their neighbors and friends, that while Mrs. Besant claims that the material for her Third Volume was given to her as such by H. P. B.—which she later denied—Mrs. Ransom would have us believe that it is in part a portion of a rejected "early draft". Of course I do not question Mrs. Ransom's statement, but one wants to know why this rejected material is now to be published again by Adyar as part of *The Secret Doctrine* as H. P. B. intended it, or whether Adyar proposes to publish something as H. P. B. didn't intend it.

Be that as it may, it is worthwhile to inquire whether Mrs. Besant took such liberties as she chose with the text, knowing that H. P. B. could no longer defend herself. Seeing that she authorized upwards of 30,000 changes in revising Vols. I and II, one would like to know whether she did the same here. Mrs. Ransom could render a service by publishing a few pages exactly as H. P. B. wrote them, so that owners of the Third Volume could see for themselves. But we are not left entirely in the dark. It is stated above that pages 433 to 594 consist of private instructions or oral teachings given by H. P. B. to the E. S. and to the "Inner Group". The late Mrs. Alice Leighton Cleather was a member of this "Inner Group". In an illuminating letter to *The Canadian Theosophist* of December, 1937, she tells us about these oral teachings. She says (p. 301):

"The I. G. Teachings were given orally by H. P. B. at its meetings[s?] in 1890-91. It was the duty of the two secretaries, Mrs. Besant and Mr. Mead, to write these Teachings up, from notes sent in by all of us, after each meeting, and record them in a book. This record was dealt with at each succeeding meeting, corrected and often amplified by H. P. B. . . . The last section of Vol. III, which Mrs. Besant entitles 'Some Papers on the Bearing of Occult Philosophy on Life' is composed entirely of Instructions I, II, and III, issued to the

E. S. by H. P. B., and her Oral Teachings to the I. G., all of which were given under strict pledge of secrecy. In my opinion H. P. B. would have very strongly objected to the publication of her private Instructions to the E. S., and still more to the Oral Teachings given to the I. G."

And again (p. 302):

"I enclose a facsimile of a page of the Oral Teachings from Vol. III, showing Mrs. Besant's mutilations and additions. The corrections are in my handwriting from my copy of the original."

This corrected page 559 of Vol. III is reproduced in the same issue of *The Canadian Theosophist* from the photograph supplied by Mrs. Cleather. The print is Mrs. Besant's, the handwriting Mrs. Cleather's. Through the kindness of the Editor of *The Canadian Theosophist*, I have been supplied with enough reprints to send out with this issue of the CRITIC. I may add that I possess a photograph of the preceding page 558, sent me by Mr. Crump, as corrected back to the original by Mrs. Cleather, and which is equally mangled. There is no reason for expecting that other pages have suffered a better fate. I am told by those who have compared them that by comparison with the original papers in these pages 435 to 594 alone Mrs. Besant "has corrupted them by more than twelve hundred alterations, perversions, suppressions and substitutions of text." One is therefore hardly surprised to find 30,000 changes in Mrs. Besant's revised edition of Vols. I and II, as compared with the only authorized edition, that issued by H. P. B. herself.

But you may say, and perhaps will be told to say, "these changes are only verbal improvements in the English." This is not true. Read this one page. Note the Brahminical interpolation by Mrs. Besant: "The head should not be covered in meditation. It is covered in Samadhi." That is not H. P. B., it is Besant. And far worse is the deletion of the passage about the Pratyeka Buddha, the Buddha of Selfishness, and the reference to *The Voice of the Silence*. One should also compare the original *Voice of the Silence*, now available in two editions (last paragraphs of the section "The Two Paths" and note), with the corrupted edition still circulated by Adyar, issued under the authority of Mrs. Besant, who deliberately cut out these, perhaps the most important paragraphs in the entire book. And finally, read Mrs. Besant's footnote on page 416 of her Volume III. It reads:

"[The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it could have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A. D.]"

The italicized portion (Italics mine) is nothing short of a deliberate lie on the part of Mrs. Besant. H. P. B. knew well enough that she was stating a well-known doctrine of Mahayana Buddhism, which can be confirmed by referring to any recognized book on the Mahayana, as for instance, McGovern, *Introduction to Mahayana Buddhism* (pp. 18, 100). See also the article on "Pratyeka Buddha" in H. P. B.'s *Theosophical Glossary*. Verily, H. P. B.'s "careless moment" must have been a long extended one. But Mrs. Besant not only knew better than H. P. B.—she knew better than the Mahachohan himself, for in a letter from this exalted Master of Masters (*Letters from the Masters of the Wisdom*, Vol. I, p. 4) written in 1881 he says:

"It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly

can to benefit by it, which constitutes the true Theosophist."

That Mrs. Besant was entitled to her own opinion about the Pratyeka Buddha as well as to differ with the Mahatmas on the divinity of Black Magicians (Aug. 1937, *Theosophist*) cannot be denied. But her statement about H. P. B. just quoted is not only an insult to her teacher, but a direct falsehood. How much she altered other papers of H. P. B. which fell into her hands to suit her whims can be inferred from what I have given. Especially with regard to the so-called Vol. III, it is a fraud on the confiding members of the T. S. to call it authoritative. It is not only spurious; it is fraudulent, and T. S. members as well as others should know it, no matter what Dr. Arundale and Mrs. Ransom may say. It is not only not genuine *Secret Doctrine*—it is not even genuine H. P. B.

Note.—A set of ten CRITICS showing more fully the corruption of Blavatsky texts by Mrs. Besant can be had from this office for 25 cents (1/-) cash or stamps.

Mrs. Ransom on the Writing of "*The Secret Doctrine*."—Thanks are due to Mrs. Josephine Ransom for her valuable compilation of data on the writing of *The Secret Doctrine* in the May, June *Theosophist*, which I understand will form a preface to the new Adyar edition of that work. Nowhere else, as far as I know, can such a complete history be found. This, notwithstanding her unwarranted assumptions regarding Vol. III, as pointed out elsewhere in the CRITIC.

At the Periscope

Latest News in Brief.—Khan Bahadur N. D. Khandalavala, eminent Indian theosophist, died June 2d.—Mrs. Hastings' *New Universe* No. 5 now ready (15 cents); swats Becky West for abusing H. P. B.—Chicago Convention enthusiastically votes to increase dues of lodge members from \$3 to \$6 and of unattached members from \$6 to \$10; clanging of cash registers conspicuous at Assembly.—Dr. Arundale turns composer; kundalini strikes his musical center; also announces his brotherhood with the cauliflower.—Italian Young Theosophists not to join World Federation of Young Theosophists (Adyar), says Italian Gen. Sec. Castellani; Fascistosophy incompatible with Arundale, says he.—Two months old girl baby, Twin Ray of Jesus, personally delivered by Virgin Mary to Ballardite woman in Richmond, Va.; also two bottles of milk; police seeking the parent.—Arundale discovers new law—"Sound is the slow motion of Silence"—Arundale "lifted his entire audience beyond the stars", says a devotee; all came back safely without parachutes.

Mrs. Hastings' "*New Universe*" No. 5.—In the 5th issue of her Blavatsky Defense periodical, *New Universe*, Mrs. Hastings pays her disrespect to an English writer, Miss Rebecca West. Rebecca, who can write fluently on any subject about which she knows nothing, and who has managed to acquire a swollen reputation of a sort, reviewed "Ephesian's" scurrilous book about H. P. B., *The Mysterious Madame*, in the London *Daily Telegraph* of May 8th, 1931. Having scented its evil odor and finding it to her taste, she proceeded to add to it a fetidness of her own, picking out "Ephesian's" worst lies and repeating them without investigation. It was a dirty piece of work, as I know from having read it myself. I must be a bit cautious, as Mrs. Hastings bit off the nib of my pen and upset my ink bottle for being too exuberant in my praise of her treatment of "Ephesian" in No. 4. But I may safely say this: that she exposes the falsity of Rebecca's charges and what's more, she has something to say about Rebecca herself, and points out some of her ways of getting herself before the public. One of these was getting credit for anonymous articles in the exceedingly highbrow and exclusive review, the *New Age* and persuading H. G. Wells to credit her with them in one of his books, whereas the articles were written by Mrs. Hastings herself. I don't blame Mrs. Hastings for being provoked at

this theft of her thunder, but I think the space would have been better filled with a more detailed exposure of the lies rather than with showing up the liar, especially as an irrelevant personal matter is involved. Among other matter in this issue Mrs. Hastings prints a list of members of "The Society of Friends of Madame Blavatsky" which is partial and to be continued, and which contains about 280 names. She calls this "The Roll of Honour" and rightly. One finds many familiar theosophical names and misses others. If you do not find your own name in this Roll of Honor it's your own fault; the box office is open and the admission 25 cents (1/-) or as much more as you care to donate. I suggest that a collection of two shillings be taken up to enroll Dr. Arundale and Mrs. Ransom, allerhöchste Blavatskyites, they would have us believe.

"The Friends of Madame Blavatsky".—To repeat, this office will gladly accommodate American Cistic subscribers who wish to enroll in Mrs. Beatrice Hastings' society, "The Friends of Madame Blavatsky", by forwarding their applications, at the rate of 25 cents (one shilling) or as much more as they wish to contribute, and five cents extra for postage. This will save the trouble and expense of getting a foreign money order, and a membership card will be sent in due time.

American T. S. (Adyar) to Increase Dues.—According to the official *Olcott Daily News*, issued during the late Chicago Convention, the delegates "enthusiastically" voted to increase the annual Section dues from \$3.00 to \$6.00 for lodge members and from \$5.00 to \$10.00 for unattached members, an action which was endorsed by the Board of Directors. Whether the members will stand for this remains to be seen. The annual Convention consists of a mob who will support any proposition they are told to; it consists of people who can afford the cost of a trip to the Convention; who are able to stay in the best hotels; who are bent on a picnic and consumed with a craving to look on the countenances of the Arundales; and who have small heed for the poorer members who have a hard time to meet legitimate theosophical expenses. What does the unattached member get for his \$10.00? He gets *The American Theosophist* which he could subscribe for at \$1.00 a year; he gets frequent Cookian circular letters asking him to save and give a few cents a day and dream of his karmic reward; he gets appeals from the Adyar Fund for money to be given to the President; and from Mrs. Besant's Happy Valley Foundation at Ojai, which is running a nut orchard and nothing else; he gets the priceless—and worthless—honor of being told that he is enrolled among those specially called by the Masters. And the other \$9.00? Service is meritorious provided the object served is worthwhile. Where does it go? One may judge from the results. It goes into vociferous advertising of the Arundales, into propagating the gospel according to Leadbeater and his partly fraudulent books; it goes into transporting notables and favored, even if not notable, guests over the country from New York to California and back in luxurious private railway cars; it is spent by persons who give no proper accounting as do other sections; and for what? I have never been able to ascertain, except that it is for the glorification of individuals, for the advertising of something called Theosophy, but which appears to be mostly a hodgepodge of psychism, Liberal Catholicism and astrology, and vague talk about a Brotherhood (the talkers are the first to ignore, a Brotherhood with "cauliflowers") (See Report) which ignores the fellow theosophist of another organization. It isn't spent for Theosophy; it is spent for advertising individuals. And the lodge members? They are to be milked an additional \$3.00 for the above when often enough they can hardly pay their lodge room rent and cannot maintain an ordinarily decent library. What matters it if poorer members are forced out, as long as more shekels come in for the maintenance of a big show which may be beautiful to behold, but which is as empty as a soap-bubble?

Fourth of July in the Gobi.—This Fourth of July, hoping to get relief from the incessant noise of exploding firecrackers, I turned to Dr. Arundale for peace. Curiously I opened to his long article on "The Coming of the Gods" in the October, 1937, *Theosophist*. I had always thought that the Gods came in a very quiet and unobtrusive way to help mankind, speaking to the inner man rather than appealing to him by great display and hullabaloo. But it seems I was mistaken. I butted into an ancient Fourth of July right away. On page 10 the Doctor describes the descent of the "Lords of the Flame", quoted *verbatim* from Leadbeater's *Mow: Whence, How and Whither*, p. 102, and therefore unquestionably true. It seems that the Gods were just as intent on pyrotechnics in those days, six-and-a-half million years ago, as are the boys today. Here is the way Sanat Kumara and his attendant Lords of the Flame came down from Venus: "Then, with the mighty roar of swift descent from incalculable heights, surrounded by blazing masses of fire which filled the sky with shooting tongues of flame, flashed through the etherial spaces the chariot of the Sons of the Fire, the Lords of the Flame from Venus: it halted, hovering over the 'White Island,' which lay smiling in the bosom of the Gobi Sea" Out stepped Sanat Kumara and the twenty-nine others. The idea is Leadbeater's but the words are in Mrs. Besant's most flamboyant style. Long they resided on this White Island, but I understand they have since removed to Adyar. Sanat Kumara is still here and I had the inestimable privilege of hearing him speak through the mouth of G. W. Ballard some months ago, in the best—or worst—Ballardite English, finally looking at Ballard's watch to see if he had talked long enough. In this series of articles Dr. Arundale distinguishes between "Gods" and "gods". Among the latter he enumerates Blavatsky, Olcott, Besant, Leadbeater, Einstein, Eddington, Jeans, Millikan, but puts a question mark after Hitler and Mussolini. I beg to include—without the question mark—the Doctor himself, as an incarnation of *Aeolus*, God of the Winds.

Friends of H. P. B. Headquarters.—Mrs. Beatrice Hastings informs me that she has established London Headquarters for "The Friends of Madame Blavatsky" at 94 Ladbrooke Grove, W. 11. Drawing room on main floor and office and smoking room for students in semi-basement. Until volunteers are secured to keep the premises open daily, they will be open 3 P. M. to 10:30 P. M. Tuesdays and 10 A. M. to 10:30 P. M. Wednesdays, when Mrs. Hastings will be there. She desires books, pamphlets and other literature bearing on the defense of H. P. B. for the library; also pictures of H. P. B. and of places where she lived, of Olcott, Damodar and others of the early period. Literature relating to controversies arising after H. P. B.'s death is not desired unless directly bearing on her defense. All correspondence and donations should be addressed to Mrs. Beatrice Hastings, 4 Bedford Row, Warthing, Sussex, England.

Chicago Convention.—From the official report (*Olcott Daily News*) and that of a member who attended all the functions, including the banquet, it is inferred that the delegates had a merry, merry time. The Arundales were the chief feature, especially the charming Mrs. Arundale, who discoursed on India, past and to be. She was reported as being not only attractive personally, but beautifully and jewelfully dressed and a fluent speaker well worth hearing. Dr. George largely played the part of funny man, except for his vacuous speech on "symbolic yoga". He is always at his best when talking of international affairs, when he forgets the divinity of his filing cabinet and comes down to brass tacks. The impression given by the reports is that the affair was largely an advertising scheme for the promotion of the glories of the Arundales and of Adyar. There may have been some Theosophy, but the spirit of commercialism was rampant and cash registers were said to be in evidence everywhere.

What is "Straight Theosophy"?

One of the best statements of what "Straight Theosophy" is, without too much detail, is to be found in Dr. Alvin B. Kuhn's address before the Fraternization Convention, published in the July *Canadian Theosophist*. Send a dime for this to 33 Forest Avenue, Hamilton, Ont., Canada, or, better, send a dollar note for a year's subscription.

Was Leadbeater A Clairvoyant?

Ernest Wood's book, *Is This Theosophy?*, is the best exposé of Leadbeater's pseudo-clairvoyance yet written. Mr. Wood was long his private secretary and was witness to his faking clairvoyant "investigations". \$2.60, from the O. E. LIBRARY.

Memoirs of H. P. Blavatsky

Mary K. Neff—Personal Memoirs of H. P. Blavatsky; the latest and most complete history of the life of H. P. B.; a compilation from earlier works and hitherto unpublished documents; \$3.75.

William Kingsland—The Real H. P. Blavatsky; \$5.75.

Alice L. Cleather—H. P. Blavatsky, a Great Betrayal; paper, \$0.50.

H. P. Blavatsky; Her Life and Work for Humanity; bds., \$1.25.

H. P. Blavatsky as I Knew Her; bds., \$1.25.

In Memory of H. P. Blavatsky, by Some of Her Pupils; reprint of the original published just after her death; \$2.25.

Genuine Letters of the Masters

Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett, ed. by A. Trevor Barker, \$7.50, 146 letters. Recognized as the most important theosophical book of this century.

Letters from the Masters of the Wisdom, Vol. I, ed. by C. Jinara-jadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by C. Jinara-jadasa, \$2.00.

A Master's Letter; The Great Master's Letter; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

Defence of Madame Blavatsky, Vol. I, exposes the Haree, 80 cents (2/6).

Defence of Madame Blavatsky, Vol. II, exposes the Coulombs, 80 cents (2/6).

New Universe (periodical), Nos. 1, 2, 3, 4, 5, 15 cts. each (6d).

All from this office, or in Great Britain at British prices stated from Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the *Carro*. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues. \$5.00.

H. P. B.'s "Secret Doctrine"

Photographic reprint of the original *Secret Doctrine* as approved and published by H. P. B., the two volumes in one, the only edition authorized by her, \$7.50. Later editions and "revisions" made after her death are not to be depended on.

A separate reprint of H. P. B.'s "Introductory", telling what it is all about, 20 cents. Both from the O. E. LIBRARY.

What is Ballardism?—Freak or Fraud?

Ballardism, whose latest freak is to materialize a two-months baby as "Twin Ray of Jesus", is frequently warned against in theosophical journals which have not the courage to mention it by name. The most courageous exposure, with many details, is to be found in the five Bryan brochures, which cost 37 cents each. They are: (1) "The 'I AM' Experiences of Mr. G. W. Ballard"; (2) "The 'I AM' Teachings of Mr. G. W. Ballard"; (3) "The 'I AM' Doctrines of Mr. G. W. Ballard"; (4) "The Sources of the Ballard Writings"; (5) "The Ballard Saint Germain".

Pertinent to the Ballard Humbug are five issues of the *Critic*, 25 cents. Just the thing for your be-Ballardized friend.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump, Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.30.

Basil Crump, well-known to *CRITIC* readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are partly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

Do You Know What Buddhism Is?

Do you know what Buddhism is? If not, read *What is Buddhism?*, by the Buddhist Lodge, London. Read it anyway. Price, \$1.00. Also:

Buddhism in Translations, by H. C. Warren, \$3.15. Highly recommended.

Buddhism the Science of Life, by A. L. Cleather and Basil Crump, \$1.50.

A Buddhist Bible, by Dwight Goddard, \$3.00.

The Buddhist Catechism, by H. S. Olcott, \$0.50.

The Light of Asia, by Sir Edwin Arnold, cl. \$1.00; lea. \$1.65.

Subscribe for *Buddhism in England*, bi-monthly organ of the Buddhist Lodge, London. \$2.00 a year; sample for 5 cents postage. All from O. E. LIBRARY.

A New Book by Captain Bowen

Those who have read and appreciated Captain P. G. Bowen's classical book, *The Sayings of the Ancient One*, will be pleased to learn of a new book by him along similar lines, *The Occult Way*, \$3.50 from the O. E. LIBRARY.

By the same author:

The Sayings of the Ancient One, \$1.25.

The True Occult Path, 15 cents.

More Critic Subscribers Wanted—Yes, Needed

It is a fact that CRITIC subscribers, with few exceptions, renew their subscriptions. Of course they do, but that's not enough. We need more, and readers are earnestly solicited to send in subscriptions for their friends who need a purging, or to get them to subscribe. U. S. and Canada, 50 cents a year (U. S. and Canada stamps or currency); other lands, 62 cents or two shillings sixpence (British stamps or blank postal orders accepted).

History of Science

A History of Science and its Relations with Philosophy and Religion, by William Cecil Dampier, M. A., F. R. S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$2.50 from the O. E. LIBRARY.

Since Whewell wrote his famous *History of the Inductive Sciences* nearly a hundred years ago, no such complete record of the intellectual achievements of man in the way of comprehending the Universe has appeared. Beginning with 2,500 B. C. it covers the latest important discoveries, deductions and speculations of our most eminent men of science of today in every field of research, and their philosophical and religious bearings. Fascinating as a novel, and far above the ordinary sketchy history, to read it is to get a fair education in all of the sciences, a clearer grasp of Nature, from atoms to nebulae, from the amoeba to man.

Another, more popular classic is:

A History of the Warfare of Science with Theology in Christendom, by Andrew D. White, former President of Cornell University, first published in 1895, and still going. It is the best book on the subject. 2 vols., \$7.50, from the O. E. LIBRARY.

Teachings of Robert Crosbie

The Friendly Philosopher; \$3.00. The collected talks and writings of the founder of the United Lodge of Theosophists. Characterized by a breadth and common-sense not in evidence in many theosophical books. One of our favorites.

Answers to Questions on W. Q. Judge's "Ocean of Theosophy," \$1.50. Should be read in conjunction with this.

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

Corruption of Original Blavatsky Texts

A set of CRITICS containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 25 cents in stamps, (U. S., Canadian and British stamps accepted.) Don't believe what others tell you. Get the facts for yourself by reading these.

Theosophy or Neo-Theosophy?

A set of fifty CRITICS comparing in parallel columns the words of the Masters and of H. P. Blavatsky with quotations from Besant, Leadbeater, etc. They prove that Besant and Leadbeater corrupted the original Theosophy. \$1.00 from this office.

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"STRAIGHT THEOSOPHY"

What is "Straight Theosophy"?

It is a difficult question to answer until we know where it is to be found. There are those who think that it is best to be found in the Mahatma Letters and the writings of H. P. Blavatsky, and these have urged a movement "Back to Blavatsky" which, of course needs no recommendation to those who still adhere to these inimitable documents and refuse to be led off by later—and in their own estimation wiser—writers. On the other hand there is a large group, represented by Adyar, and some smaller ones, who maintain that Theosophy is not a fixed body of teachings, but something which may and does grow continuously, being added to constantly by fresh discoveries and revelations. These profess to admit that what the Mahatmas and H. P. B. have given us is straight Theosophy, but they refuse to concede H. P. B.'s statement that nothing essentially new would be given out before about the year 1875. Passing over the minor cults with their own seers and seeresses, which are interesting enough, had one space to describe them, what is the attitude of the Adyar T. S. in general? This claims the authenticity of a very considerable literature, added to constantly, which is based largely on so-called "clairvoyant investigations", and which has come into existence since the passing of H. P. B. Chief in this class are the writings of C. W. Leadbeater, who professed a most uncanny insight into things beyond and above the level of ordinary investigation, the acceptance of which was based entirely on his unproved claim to be a "trained clairvoyant" and who succeeded in winning the endorsement of Mrs. Besant. There are others who make equally pretentious claims to being able to "see things". I mention especially the two now in the greatest popularity in Adyarite circles, Geoffrey Hodson and Phoebe Payne, the latter one of the newest stars on the clairvoyant stage. No matter how unlikely and at times contradictory the revelations of these individuals—and contradictions and impossibilities can be detected time and again in their statements—they meet with unquestioning acceptance among the faithful who are seeking the sensational and accept it the more readily the more sensational it is. As for Leadbeater, in the last CRITIC I pointed out that not the slightest attempt has ever been made to present a rational and scientific demonstration of the reality of the powers claimed, and while I do not wish to designate Mr. Hodson and Miss Payne as impostors, and provisionally regard them as victims of a certain sort of psychosis technically termed "eidetic imagery" (see November, 1932, CRITIC) which causes an image conceived in the brain to be of such intensity that it actually appears outside one, the evidence of deliberate deceit in the case of Leadbeater is patent enough to those who will look for it.

Now I do not at all intend to assert that Theosophy, as far as it relates to the origin and constitution of the universe and the nature of the unseen world, is a closed book. I, too, believe, and my belief is every-

where substantiated by statements of both the Mahatmas and of H. P. B., that there is far more as yet unrevealed and which will be revealed in due time when mankind is in a position to appreciate it without abusing it. But that is a far different matter from accepting as gospel truth the assertions of self-proclaimed clairvoyants who give no evidence whatever that their powers are actually existent. Some of these newer "revelations" or "discoveries" may appeal as being reasonable and in harmony with what has been already taught and with scientific discoveries. In such a case, provided the student has enough education and wit and a keen enough sense of humor to be proof against absurdities—as for instance Leadbeater's assertion that the grace of God can be dealt out by the quart or pound, or Phoebe Payne's claim that the Holy Virgin Mary is present as assistant midwife at every childbirth, such births occurring perhaps every second somewhere, and demanding an astounding agility on the part of the Virgin—they might be regarded as hypotheses subject to further investigation and proof. But the danger of self-deception in such cases is so great that such acceptance should be accompanied with a very big "IF".

I would say then that my idea of "Straight Theosophy" is that which has been expressly declared or endorsed in authentic letters of the Masters and in the writings of their admitted pupil H. P. Blavatsky, in the latter case conceding that she may at times not have fully understood and have ventured her own elucidations. We must draw the line somewhere. The teachings of the Mahatmas, even if fragmentary, as they are in their well-known Letters, must be above all "Straight Theosophy". All representations, and there are some excellent ones as well as many not so excellent, must take second rank. But later writings, as those issued after the death of H. P. B. and therefore unchecked by her, all purported Mahatmic communications of later date, or nearly all, if they depend upon the assertion of a single individual, as personal communications received clairvoyantly, clairaudiently or otherwise, must be subjected to rigid scrutiny and accepted only in as far as they are in harmony with earlier material. The late Leadbeater was very ready in producing such communications of the authenticity of which not the slightest proof is offered. Endless evidence in the form of parallel quotations have been given in the CRITIC, showing flat contradictions between the teachings of the Masters and H. P. B., and those of Mrs. Besant, Mr. Leadbeater and some others. These are accessible to all, and those who shut their eyes cannot be regarded as among those who seek the Truth.

Another Aspect of "Straight Theosophy"

But that is not all there is to the question. Theosophy is not only a system of cosmogony and anthropogeny; it is not only an account of the invisible worlds, of the make-up of man as a whole, of what happens to us after death and what is ultimately to become of us. It is a system of life, a code of ethics, a set of rules according to which one must live if he is to evolve into a higher life, on higher planes, instead of dwindling and dwarfing until at last he accomplishes his own annihilation. How to live today so that the future will be well with us is a part—the most important part—of "Straight Theosophy".

I want to refer to, and to make some quotations from the very admirable address of Dr. Alvin B. Kuhn at the late Boston Fraternization Convention on "Straight Theosophy". Dr. Kuhn, it may be remembered, is the author of a book on Theosophy, written as a thesis for the degree of Ph. D. at Columbia University, and published as one of Holt's Studies in Religion and Culture Series. It is no secret that he lectured widely under the auspices of the American Section, T. S. (Adyar) and with great approval, but was unceremoniously dumped because of his liberal tendencies and non-conformity to Adyarism. This is not a eulogy, but I have no hesitation in commending this address as compared with the voluble inanities of Dr. Arundale on Yoga at the Chicago Convention. Unlike the latter it did not stir the hearers to an emotional hysteria—only sham

Theosophy does that; the real Theosophy never.

Dr. Kuhn refers to the theosophical belief that we incarnate in physical bodies for the purpose of gaining experience which we could get in no other way. Every earth life, devoted to getting experience and development through butting against life's problems alternates with a period of rest and assimilation on another plane—call it Devachan, if you wish. There is a close analogy between this process and the daily routine of active life, with its efforts, its successes and failures, alternating with the night of sleep. The Devachanic period is described as a sort of dream, a sleep, in which we work up what we have garnered during the physical life. It is in the physical life that we make progress, if we do so at all. In the Devachanic life we add nothing, we merely straighten out our experiences. The business man in the hustle and bustle of the day's work has no time to balance his books; that he has to do after the shop is closed. It is an error to assume that spiritual development goes on after death. Says Dr. Kuhn:

"Quite obviously, the discarnate period of the soul's life, being the obverse side of life's shield, and the compensatory balance of life's outer activities, is of unquestioned value, of full cosmic importance. But its value and significance, while quite indispensable to the soul's growth, do not fall into the category of 'progress', do not count as 'progress'. They are essential to progress, an integral part of the procedure of progress; yet in strict direct sense, they do not constitute progress itself. In the discarnate periods, the soul does not acquire new or further experience; it is engaged in absorbing the consequences of experience undergone in the last incarnate cycle! It is not a time for learning anything new but for assimilating its most recent findings in actual life. It is a time for consolidating gains, establishing values won in the outer world."

Important as this Devachanic summing up is, the really important matter to consider now is what we do during our physical life. In this we use a tool, the physical body, and common-sense dictates that this body, being the implement given to us for our work, should be kept in as sound a condition as possible. Those philosophies and religions which teach crucifixion of the body by over-denial and ascetic practices, are simply thwarting the purpose for which it is given. And that means, not inordinate yielding to desires, but the control of desires, the deliberate use of them when the result contributes to the end for which the body exists. Those who devote themselves inordinately to meditation, to trying to escape by any sort of yoga practices from the world while still alive, are defeating nature's purposes and thwarting their own aims. Says Dr. Kuhn:

"This life, be it said categorically, is not evil; the body is not to be crucified and crushed remorselessly. It has its own rights at its place in evolution, and is to be faithfully used as an instrument of the higher. . . . The body is not to be mortified, it is to be raised, refined, spiritualized, divinized."

Too Much "Other World"

There is relatively too much attention paid by theosophists to thinking about the other worlds, the other side of death, the origin and end of things. I say relatively, for I am not condemning such knowledge wholly. One has but to attend theosophical lectures, to read theosophical books or the questions and answers departments in the magazines, to see that theosophists—there are exceptions—spend much more time puzzling over what is to become of them after they die, than what they are to do now. They want to know all about the origin and evolution of the universe, about after death states, and they become so absorbed in philosophical abstractions that they neglect the weightier matter of the law, which may be summed up in saying "Do not trouble yourself over-much about what is in the past, nor in the future, but concentrate on the present, on so living that the future will take care of itself and that when the time comes all the rest shall be added to you." To quote Dr.

Kuhn again:

"Theosophy has in the last 40 years placed inordinate or disproportionate stress upon the phenomena of the astral and devachanic planes, or, with Spiritualism, on the life in spirit-worlds after death. A general view of the life of the soul in its inter-incarnation cycles is of course desirable, to yield us balance and understanding. But such a view once gained, it need not be continually exploited. It is useful to stabilize our thinking, but after all, it is of no more importance relatively to our life on earth than is sleep in relation to one day's activity. We labor on earth and in the day time for the purposes of life on earth, not to win happiness in heaven. We assume that, our work in the body done aright, the sleep or passive stage will take care of itself. And so the inactive stage of life should receive only a secondary emphasis. An intelligent view of its rationale having been gained, the subject becomes thereafter practically negligible."

A Plague of Clairvoyants

This should be constantly borne in mind. And it is most needed. Clairvoyants peeping through the peep hole into the other world have to sell their wares, and the subject is forced on theosophists on every possible occasion. Curiosity is aroused and the stuff ladled out by the gallon. And the more they get the more they want. "Straight Theosophy" consists in getting a little knowledge, a broad outline of the teachings and then concentrating on the duties of the present life as illuminated by them. But soaring into the empyrean of theosophical or pseudo-theosophical philosophy, concentrating on it and wasting time in trying to climb up the wrong way, or trying to contact Masters and desiring their direct instruction when one has hardly made an effort to live by the rules already prescribed, craving for "initiations" instead of living so that the initiations will come naturally of themselves, these are not "Straight Theosophy", but Theosophy of a very crooked sort which but delays one's evolution.

Note.—Dr. Kuhn's address can be had by sending a silver dime (not stamps) to *The Canadian Theosophist*, 33 Forest Avenue, Hamilton, Ont., Canada.

The Theosophical Youth Movement—A New Phase

That the future of the Theosophical Movement depends ultimately on the young people is a matter which has been pointed out at various times in the *CRITIC*. But little is to be expected of the older people unless they have determined to be free and independent in their ways of thinking. Most of them have grown up in one or another theosophical group, have become imbued with its particular ideas, have been saturated with its special brand of sectarianism, and have absorbed its animosities to such a degree that they find it difficult to liberate themselves. Indeed, they do not wish to be free; they rejoice in their bondage to this or that leader, living or dead, and have not the energy to shake off biases. It is to the youth, provided the spirit of independence is encouraged, that we must look for a rational Theosophy in the future. For this reason all attempts to force the young and pliant mind into some form of dogmatism are to be deplored.

Several times I have called attention in the *CRITIC* to a group of young people in Australia who are attempting to work in this direction. (*CRITIC*, Sept., Oct.-Nov., Dec., 1937; Jan.-Feb., Mar., Apr.-May, 1938.) It has become obvious, from documents and literature coming into my possession, that they are not being encouraged, but on the contrary are meeting with opposition and even insult. So far the opposition has come from the "organized Theosophy" of Adyar. I am not saying that there is not much of good in the "World Federation of Young Theosophists, Headquarters Adyar", but it is plain that the object of this organization—or shall I say of those guiding it?—is to make a sectarian organization devised first of all to promote the interests of the Adyar oligarchy and to foster a brand of Theosophy of the sort Adyar stands for. And

that means the adoration of C. W. Leadbeater and of whatever he advocated, as for example the Liberal Catholic Church. It is not necessary to refer to the public talks of Dr. Arundale and his wife. One has but to read the list of books recommended for the young people of the Adyar Federation to see what's what. As I have not given this list before I quote it entire from the 1938 Adyar Year Book (p. 150).

You, by G. S. Arundale.

Gods in the Becoming, by G. S. Arundale.

Thoughts of the Great, by G. S. Arundale.

The Message of Beauty to Civilization, by Mrs. G. S. Arundale.

Path of Discipleship, by Annie Besant.

Story of the Great War, by Annie Besant.

Our Elder Brethren, by Annie Besant.

Creating Character, by Annie Besant and C. W. Leadbeater.

Meditations on the Occult Life, by Geoffrey Hodson.

Biography of Annie Besant, by C. Jinarajadasa.

Flame of Youth, by C. Jinarajadasa.

Hidden Side of Things, by C. W. Leadbeater.

Invisible Helpers, by C. W. Leadbeater.

Krishna, by Bhagavan Das.

Fourteen books. Now it is not my intention to condemn all of these books; on the contrary some of them at least are valuable. But this must be noted. There is the obvious aim of creating (1) an Arundale cult; (2) a Besant cult; (3) a Leadbeater cult, or all combined. Leadbeater's *Hidden Side of Things* is largely the product of his spurious clairvoyance and is filled with stuff which should make any open-minded person laugh. Further than that, it is deliberately calculated to foster belief in the doctrines of the Liberal Catholic Church. Any young person swallowing it whole would be ready to join this church and put on the petticoats of a priest, and to believe things quite incompatible with the Theosophy of the Masters and of H. P. B. As for *Invisible Helpers*, even if the stories told in it are true, which I greatly doubt, its influence is directly pernicious because it tends to persuade the young that they can fulfill their duties to humanity by lying at ease and asleep in bed and rambling around in their astral bodies rendering help which costs them no effort or sacrifice whatever. It may be too much to expect young theosophists to study *The Secret Doctrine* at the outset. But do we find even the simple *Key to Theosophy* mentioned? No, we do not, and what's more we find no mention of H. P. Blavatsky whatever. The youth supplied with these volumes will learn nothing whatever of the original Theosophy unless he is independent enough to seek it elsewhere. He will be fed, yes, stuffed, with the idea that the really great theosophists are (1) the Arundales, (2) Mrs. Besant, (3) Leadbeater. In short, the scheme of the entire outfit is to conceal the true Theosophy and to foster a cult in which the above four are the gods.

Young Theosophists in Italy

And now we have a still newer phase of the Theosophical Youth Movement. It will be remembered that Dr. Arundale has made use of his privilege of publishing his personal views in *The Theosophist* and in *The Theosophical World*, and has been unsparing in his condemnation of the practices in operation in the Nazi and Fascist countries, Germany and Italy. In this he has my entire sympathy; it goes far towards neutralizing his shortcomings. These pronouncements, with which I am sure most theosophists in English speaking countries will agree, excited the ire of Signor Castellani, General Secretary of the Italian Section, T. S. (Adyar) to such a degree that he refused to allow the Section to send delegates to the Adyar Convention of last December. The correspondence between Dr. Arundale and Signor Castellani was published in full in *The Theosophist* and is interesting reading.

Now, in reply to a circular invitation from the General Secretaries of the World Federation of Young Theosophists, Adyar, Signor Castel-

lani writes a letter which is published in full in the July *Theosophical World*, (pp. 190-91). It would be interesting to reprint this letter in full in the *Critic*, were space available. I must limit myself to some quotations which speak for themselves. He says:

"The movement develops in accordance with the spirit and the tendencies of our people, under the guidance of my wife, Elena Castellani di Colbertaldo. I have handed your letter over to her, and we would jointly say that we do not think it advisable 'to establish an official or provisional relationship with the World Federation of Young Theosophists.' . . .

"Ever since Dr. Arundale has taken advantage of his authority and of the magazines which The Theosophical Society, relying on his wisdom, places at his disposal to urge the world Theosophists to band themselves into a league armed and ready to go to war against the Authoritative Regimes, the Italian Theosophists, and more especially so our young members, cannot but feel the necessity of reinforcing their national spirit, and, what is more regrettable still, their warlike spirit. This is the result of the illumined proposal put forward by Dr. Arundale.

"Heaven be thanked that this proposal has now fallen to pieces as a result of the agreement just signed by two really illumined men, Mussolini and Chamberlain. But Dr. Arundale, who with his personal action has brought into The Society the worst sectarian attitude of the outer world, made a very gross mistake, the deplorable consequences of which will fall and are falling upon The Theosophical Society itself."

And finally:

"In the meantime, the Young Italian Theosophists, grown in the clime of Fascist Italy, are enthusiastically working with a view to merging the spiritual values of Fascist life and those of Theosophical life into one Ideal that may help the world towards finding the right path."

It would seem, then, that the Adyar World Federation of Young Theosophists is besieged on the one hand by those youths who demand greater freedom of expression than that offered by the Adyar group, and on the other by those who talk of "merging the spiritual values of Fascist life and those of Theosophical life into one Ideal". As we know, Theosophy has been utterly crushed out in Nazi Germany; it is an offense to take part in theosophical teachings. In Fascist Italy it has not as yet come to that pass; Theosophy is permitted to go on as long as it will adopt the goose-stepping methods of that "illumined man Mussolini." Theosophically inclined youth will be tolerated just as long as they sacrifice all individuality and become puppets of the Totalitarian State. If they do not, if they manifest the least sign of loving what we in America and England regard as intellectual freedom they will be promptly squelched. One has only to observe the methods employed in Italy in training youth into a warlike spirit and the nobility of slaughtering's one's opponents. That is not and never will be the spirit of true Theosophy, which stands for liberty, not servitude. It would appear then that as far as Italy is concerned Theosophy is dead for the time being, its place being taken by what cannot be better designated than by the term Fascistosophy, which must perforce, considering the atmosphere of subservience in which it is being bred, be nothing more than either intellectual slavery or hypocrisy. The Adyarites are to be congratulated on such an element remaining aloof.

"Obscurantism".—The Editor wishes to express his thanks to the unknown British friend who sent him a copy of Lord Horder's fine address on "Obscurantism", which he has read with pleasure and, he hopes, with profit.

By Wireless from Devachan

It is long since our correspondent in Devachan has reported to us and we feared he had either passed on to Nirvana or had fallen over the wall into Avitchi, as his curiosity is unbounded and he puts himself into hazardous situations like a war news reporter. But no. He informs us that since the accession of Dr. Arundale to the Presidency of the Adyar T. S. he has been so busy reading the Arundale news in the Adyar magazines, which are astrally dispatched to Devachan as soon as off the press, and in listening to the Doctor over the Cosmic radio that he has had time for little else. But here is part of the news as he gives it; the rest being too wicked to publish, and we don't want to hurt anyone's feelings.

Dr. Arundale's last birthday was appropriately and gloriously celebrated in the Adyar Section of Devachan. The advent of the Great Day was heralded by a trumpet blast blown by the Archangel Gabriel, who came down from Nirvana especially for the purpose, while minor angels, hired for the occasion, kept up an incessant tooting, much to the annoyance of those who wished to listen to the gracious words of the Doctor, transmitted by wireless from Adyar. Part of the celebration was a grand birthday dinner consisting of pink pudding made after a recipe devised by Bishop Leadbeater for the Californians of 700 years hence. There was also a large birthday cake with plenty of candles, but as smoking is not permitted in the Adyar Section no matches could be found to light them.

The Adyar Devachanic plant is growing rapidly. Despite the professed poverty of the terrestrial Adyar there is no such trouble here. One has simply to express a wish for a Liberal Catholic Chapel or a tennis court or theater and the wish instantly takes form in mental matter. This has the advantage that after the service, the game or the play they can be made to vanish into thin air and leave not a rack behind. This is fortunate, as Adyar buildings are springing up like toadstools and threaten to overrun the whole theosophical section of Devachan, leading to protests from the Planning Commission, little rooms being left for other theosophical societies. Everything permanent is being prepared for the ultimate arrival of the Arundales, an event which our correspondent, as well as many older theosophical Devachanees, hope will be long deferred.

Most notable among recent arrivals is Bishop Leadbeater, who was brought in some months ago by the Fire Squad, which rescued him from Purgatory. He was little the worse for the experience, presenting the same majestic, Jovian appearance and looking like the old boy except that his beard had been singed off. He now wears a Hitler mustache. He was a bit peeved at first because he was not immediately given a passport to Nirvana, where he said he really belonged. But he was pacified by being taken to the Devachanic Liberal Catholic haberdashery—in charge of Bishop Cooper, specialist in ecclesiastical toggerly—and fitted out with all the appropriate episcopal raiment for every possible occasion, as well as with Masonic and Co-Masonic belongings. In these garments he can be seen strutting about any day, sometimes thinking himself a Bishop, sometimes a Mason, sometimes a theosophist. He still has in mind his dying words "Carry on" and as there is not room enough on him for all of these duds at once, he has been provided with a stuffed dummy on wheels which is dressed up in all the togs he cannot carry on himself, and which he pulls behind him with a cord, creating a great impression among the Adyarites. He is a dear old fellow when in good temper and would be sadly missed. He is now writing a book, *Woman: Which, Why and How*, with an Appendix on "Substitutes".

Mrs. Besant was busy directing the political affairs of Europe and declined to be interviewed.

The Devachanic Adyar Library is a wonder. There are three chief sections, the first containing the writings of Annie Besant, the second

those of Bishop Leadbeater, while the third, the largest of all, with abundant shelves and filing cases for future use, is devoted to the sayings and writings of Dr. Arundale. In this there are many assistants who are badly overworked in classifying, indexing and filing the words of the Doctor, as they arrive faster than they can handle them. The Librarian told our correspondent that it was intended to divide the Arundale section into three subsections, containing "What I think of Theosophy", "What I think of Myself" and "What I think of Everything Else". There is an alcove in the basement containing the works of H. P. Blavatsky, at least so our correspondent was told. But he could not find it, for although there were several doors marked "This Way to the H. P. B. Library", all of those he tried led into a winding passage bringing him back to the main Besant-Leadbeater-Arundale rooms. He gave it up in despair.

Next to the Library and even more interesting are the Museum and the Art Gallery. The former contains a collection of postage stamps and an assortment of wax representations of angels and fairies according to Geoffrey Hodson. The latter contains, besides a hundred or more pictures of Annie Besant, a complete set of portraits of the heroes and heroines of *The Lives of Aleyone*. Each portrait is peculiar in that while the face is that of the person in his or her present or latest incarnation, the lower part presents the sex and dress of the period represented, usually the far distant past. This was done to avoid confusion and for easy identification. Conspicuous was a portrait having the face of Bishop Leadbeater with his white beard, while from the neck down it was that of a woman in petticoats, suckling the infant Arundale, looking precisely as he does today. This was dated 25,528 B. C. Dr. Arundale, a woman in 28,804 B. C., was seen nursing the infant Julius Caesar and cuddling the baby Mahachohan. Our correspondent, who was somewhat perplexed, was told by the Curator that they were all historically correct, and if he didn't believe it to refer to *The Lives of Aleyone*, Vol. I, pp. 10-16. On asking to see a portrait of Mrs. Arundale he was told that at the time of writing *The Lives of Aleyone* she was too young to get into the Akasha and so was not discerned by Leadbeater's clairvoyant perception. Being still in doubt he was referred to Bishop Leadbeater for confirmation and having found him was met with a scornful look and told: "Of course they are historically correct; didn't I say so, and shouldn't that satisfy anybody?"

The famous Crookes chemical laboratory was temporarily closed, Sir William being off somewhere in the bowels of the earth looking up a new chemical element for the Bishop.

Having seen enough, and more than enough of the Adyar Devachan, he proceeded to look up other theosophical sections. He found the Point Loma Section of Devachan a delightful place to visit, the occupants being all so happy in the radio room where the voice of the Leader is heard. Having heard the beginning of an answer to a question he was called away by urgent necessity and having returned after a dinner and a shave found the same question still being answered. To the best of his recollection the question was "How?" but it might have been "What?". This was highly gratifying, for in this section Devachanees do not have to think; they just listen and assent.

A visit to the United Lodge building elicited nothing new. A class was busy rehearsing *The Ocean of Theosophy* and asking and answering the same old questions. He did find one old man who could read *The Ocean* backwards and upside down. But to his surprise just across the street was a much smaller building with the sign "United Lodge of Theosophists, Incorporated". It still bore the label "Wet Paint". No one could be found within, but there was a large placard on the door: "Closed by Order of the Court. For Sale or to Let".

Lured by a brilliant neon light he discovered a capacious barracks occupied by Alice Bailey's "New Group of World Servers", or at least by

such as had passed on to Devachan. A strict rule here forbids argument and there is nothing to do but to nod to all statements, no matter how contradictory. A general spirit of "oh-yesness" prevails which is most soothing. Every problem on earth is to be solved by not talking about it and saying that both sides are right, and if not, what's the difference? Harmony is the big thing. Pictures of Roosevelt embracing Hitler and of Mayor Hague hugging Stalin hung on the walls. Our correspondent was told that this Group is now the only one recognized by the Hierarchy, and on asking why the Hierarchy had dumped the ancient and honorable Band of Servers described in *The Lives of Alcyon* he was informed that they served only Adyar and false gulls, and that on the advice of Mrs. Bailey the Hierarchy had deposed them and started a group more amenable to her ideas of running the world. Of whom the Hierarchy which was so unceremonious to old servers consists could not be ascertained, with the exception of one calling himself "The Tibetan", who was running a talking marathon with Dr. Arundale and could not be interrupted.

Our correspondent was attracted by ominous flashes of blue lightning off to the east end of Devachan, and thought at first that Avitchi was in eruption. But on tracing it to its source he found the allotment assigned to the ascended disciples of the Ballards. Everybody here has been "ascended." A great feast was in progress. There were ascended Masters and Mistresses from all parts of the Cosmos. Saint Germain was pouring out jewels, silk gowns and delicious viands, and astral replicas of the Ballard books were being hawked around. Ladies in white robes were passing doughnuts. For the benefit of aged and infirm ascended ones the magic rejuvenator invented by Saint Germain was in operation, turning old people young in five minutes, with new teeth and with reproductive faculties restored. By throwing a switch negroes could be turned white in the same time, a necessary provision as only white people are allowed here. In an antechamber a High Master was uniting soul mates. Outside people were flying through the air on magic carpets, the only means of transportation permitted, gasoline being forbidden because of the danger of fire from the constant use of the "violet flame". Our correspondent was invited to take a ride on one of these carpets, but being in doubt as to its safety he was immediately ejected as a spy and saw no more.

We omit parts of the report as not fit for general reading, for everybody gets what he wants, no matter how kamic. He concludes by saying that he is sick and tired of Devachan, which is not even a real sham, but only a make-believe sham, and that as soon as he can borrow or beg his fare back he intends to reincarnate and write a book on "Devachan Not All It's Cracked Up to Be."

"The Canadian Theosophist"—Shall It Continue?

The monthly arrival of *The Canadian Theosophist* at this office is an event always eagerly looked forward to, and everything but eating and sleeping is dropped to read it. The August issue is no exception, but there is one sad page (p. 193) which really made me mad. It appears that the magazine is short about \$500 for the year in meeting its expenses, and if that is not forthcoming in the course of the year it will have to cease publication. *The Canadian Theosophist* has always devoted much attention to the Theosophical Fraternization Conventions and this year went to the expense of printing eight additional pages to give an account of the Boston Convention, and a copy was sent gratis to each registered attendant, 110 in all. Notwithstanding this there resulted only five new subscribers, whereas it would have taken twenty-five new ones just to pay for those extra pages. People are profuse in their commendations, but when it comes to subscribing, or asking their theosophical friends to subscribe and help to continue its publication—NIX. Mr. Smythe says: "But the dollars are as timid and as modest as violets,

We hear that Dr. Stokes has a similar experience. It appears that Truth is not half as popular as report declares it to be. And if Truth makes men free it does not make them free with their dollars."

Quite so. I am not as modest as a violet, nor even as Mr. Smythe and I have no hesitation in calling it scandalous that people who can afford to travel to a convention and have a good time and have their sense of self-righteousness inflated will not dislodge a dollar for something of permanent value. Everything but temporary and evanescent desires and whims seems to be forgotten. It would seem that the U. S. and Canada combined should enable a real theosophical journal like *The Canadian Theosophist* to be published without its having to say that it doesn't know what next. The annual subscription is only one dollar a year, which may be sent, if more convenient, in U. S. currency, to 33 Forest Avenue, Hamilton, Ont., Canada. If sent to this office it will be forwarded promptly.

Needless to say, the *Omni* finds itself in the same predicament. Its friends, who are profuse in compliments and picture post cards sent while on vacation in the mountains or at the seashore, simply will not lift a finger to get new subscribers. For a year we have had but three new subscriptions from Canada, and about the same from England. Fortunately the old subscribers hold on splendidly.

At the Periscope

Latest news in brief.—Torsten Karling, Pres. Swedish Section Point Loma T. S., died of tuberculosis August 17th.—Mr. Crump, Miss Davey and Gordon Cleather to remain indefinitely at "The Glen", Darjeeling, India.—Arundale writing big book on Yoga; to be "one of the Great Scriptures of the world."—Adyar Young *Theosophist* chastizes *Canadian Theosophist*; says it's discourteous to Leadbeater.—400 delegates present at Chicago Am. Sec. Convention; membership decreases from 4,047 to 3,934, but lodges increase from 145 to 152.—The Mahatmas, Besant and Leadbeater present at Chicago Convention, said Arundale, but he gave them no chance to manifest.—Neckties at Chicago Convention were "radiant", says Dr. Wild.—We must now speak of "the Theosophical Wind" instead of "the Theosophical Ship", says Æolus Arundale.—A. J. Hammerater, super-Leadbeaterite, returns to Adyar from Ceylon monastery, bearing the name "Brahmachari Arya Asanga"; not good on checks.—Adyar becomes philatelic-minded.—Leonard C. Soper and John A. Toren go for Anna Kamensky.—Dr. Arundale buries part of Mrs. Besant's ashes at Huizen, Lib. Cath. Headquarters.—Dr. Pieter K. Roest, six years lecturer for American Section, T. S. (Adyar) leaves it next spring; prospects uncertain.—Fritz Kunz writing monumental "Guide to The Secret Doctrine"; will explain the Universe; publication awaited with awe.—Mr. Luntz, backing Mr. Rogers, comes out for divination by tea leaves; a lot in it, say these sages.—Mrs. Ransom, having washed and varnished H. P. B.'s *Secret Doctrine*, to return to England.

A Correction.—In the article on Mrs. Cleather in the April-May *CRITIC* it was stated (p. 6) that William Kingsland was President of the Blavatsky Association. I am informed by the Hon. Secretary of the Association, Mrs. Iona Davey, that this was not the case, as the rules of the Association do not provide for such an office.

Continuance of Mrs. Cleather's Work.—I learn from Mr. Basil Crump that he, Mr. G. Gordon Cleather and Miss Cristobel Davey will remain indefinitely at The Glen, Darjeeling, India, where they will be occupied with compiling Mrs. Cleather's Memoirs from her diaries and occult records, and translating some of her writings into Tibetan and an Indian language.

A Question of Accent.—Inquiry from a competent authority in England elicits the information that the name of Sinnett, noted theosophist, is pronounced Sin'nett, accent on first syllable, not Sinnett'.

Chicago Convention.—It is always a pleasure to read the annual reports of the American Section, T.-S. (Adyar) conventions as written by Dr. H. Douglas Wild; his language is so radiantly ebullient. This year he reports the Convention most graphically in the August *American Theosophist*, soaring to dizzy heights of flowery expression, especially in his enthusiasm over Mrs. Arundale's gorgeous clothing, and the utterances of Æolus Arundale on Yoga. We learn that "gowns, neckties, and faces were radiant"; that Dr. Arundale talked of "the Theosophical wind", apparently with copious illustrations; that "among the four hundred delegates, are multiplicity in unity, variety in freedom, a concentrated interplay of life's constructive elements; a serious yet light-hearted flowing together of East and West in color and music, will and dream, all of the details held in equilibrium about a few great central releases of vision-fire from which they derive their true motion and meaning"; that "The very air seemed radiant with a higher effulgence, and the silence in everyone's heart was filled, for the moment, with the breath of a new greatness." Words from every part of the dictionary fairly tumble over each other in the effort to flow from Dr. Wild's pen. For this reason he is my candidate as successor to Dr. Arundale, should the latter ever be forced to renounce the office of chief bellows-blower. We learn also that the Mahatmas, Mrs. Besant and Mr. Leadbeater were present on the platform and that H. P. B. was somewhere behind the scenes, though they were not given a chance to manifest. From all this we turn with pleasure to Mr. Cook's reports; they are such plain, common-sense English. Otherwise the Convention seems to have been largely one grand spiritual drunk, without rhyme or reason.

Regarding Mrs. Cleather.—As supplementary to our article in the Apr.-May CRITIC regarding Mrs. Cleather it should be stated that Mrs. Cleather, in 1917, founded "The H. P. B. Library" in Victoria, B. C. The object of this library is to collect original and unaltered writings of H. P. B., to render them available to the public and to cooperate in her defense. No recognition is given to "revised" editions or to later neo-theosophical or pseudo-theosophical literature, although various books of general mystical interest are included. The H. P. B. Library is in charge of Mrs. R. Henderson, an old friend of Mrs. Cleather, who will be pleased to give information as to loaning H. P. B. literature. Address, H. P. B. Library, 348 Foul Bay Road, Victoria, B. C., Canada. Two interesting articles on Mrs. Cleather, one by Basil Crump, will be found in the June *Canadian Theosophist*, to be had for a dime from 33 Forest Avenue, Hamilton, Ont., Canada.

Quoting Mrs. Hastings' "New Universe" No. 3.—"It is not my business to teach Theosophists ignorant of their history how to defend their benefactor, but the business of those in charge of the Lodges. Let these take one case at a time and master it. That will do more to give the ignorant real confidence in Madame Blavatsky than any amount of hymn-singing to our beloved HPB: the difference between a flag-waving bystander, who may run away, and the drummer in the ranks who will not. It is shocking that such lambs should be allowed to suppose that they can float into Nirvana with a copy of the 'S. D.' under their arms while the agent of the teaching can be publicly called 'a coarse old scullywag' [quoting G. K. Chesterton's Autobiography; see p. 2], without a protest on their part. And, if the theory of individual karma prove to be true, they must unconsciously be laying up for themselves a life where they, too, will be accused and left undefended. In any case, they will leave behind them a terrible injustice in the astral ocean to affect *somebody*. How can the world believe that Theosophists really believe in karma and the effects of causes and the oneness of humanity so long as they leave the atmosphere fouled by an injustice that it is their own particular, unescapable duty to redress?"

Sixth Fraternization Convention.—The Sixth Theosophical Fraternization at Boston is stated to have been a great success as to quality, although there were but 110 registrations as compared with 147 in 1937, 162 in 1936 and 194 in 1935. This falling off year by year is regrettable and the reasons not entirely clear. Apparently to draw a crowd there must be much trumpet-blowing and a display of tin gods, as at Chicago, but the audience attracted by such means does not consist of the best timber. The proceedings appear to have been highly dignified, even though the audience was at no time "lifted beyond the stars". Some of the addresses will be published in *The Canadian Theosophist*, which in its July issue presents the brilliant address of Dr. Alvin B. Kuhn on "Straight Theosophy". It would repay anyone to get a copy of this issue just for this one address (for ten cents coin from 33 Forest Avenue, Hamilton, Ont., Canada). On my own behalf I make the protest that no attention was paid to the admirable work of Mrs. Beatrice Hastings in defense of H. P. B. The next convention will be held either at Detroit or at Windsor, Ont.

Gems from Dr. Arundale.—In the July *Theosophical World* (Adyar), devoted mainly to the sayings of Dr. Arundale, we read of his visit to the Liberal Catholic Center at Halzen, Holland. It would be quite beyond my space to repeat all of the wonderful things he said, but I cull the following (p. 182). The reporter writes: "A service of the Church followed, and then the President gave a splendid lecture about his Theosophy. New terms, new ideas, new laws, new definitions, new aphorisms. . . . He then gave us a long series of laws which he had discovered or formulated, ending up with some beautiful aphorisms. Although Dr. Arundale fears they may become incorporated into orthodox Theosophy if they are printed, yet we take the risk and venture to give them here: Matter is the slow motion of the Eternal Spirit; Time is the slow motion of Eternity; Space is the slow motion of the Unmanifested; Sound is the slow motion of Silence; Light is the slow motion of Darkness; It is the apparent void itself which is solid." These "beautiful aphorisms" may be highly esoteric, although to my untutored mind they sound like the pronouncements of a lunatic. I am tempted to match them with some further aphorisms which mean just as much or as little as those of the Doctor. The advantage of these, including those of the Doctor, is that they may be as well read backwards: "Wetness is the slow motion of dryness"; "Sourness is the slow motion of sweetness"; "Beauty is the slow motion of ugliness"; "Love is the slow motion of hate". If the Doctor will get a dictionary of antonyms he can provide enough aphorisms to keep his audiences wrapt in adoration indefinitely.

Adyar "Young Theosophist" jumps on "Canadian Theosophist".—Under the title "A Plea for Chivalry" the Editor (A. E.) of the *Adyar Young Theosophist* (May, p. 105) says: "It has come to the writer's notice that in certain Theosophical journals, notably 'The Canadian Theosophist,' thoughts and opinions are expressed about certain of the leaders of The Theosophical Society, which, though permissible to hold, have been expressed in a very unfortunate and distasteful manner." He thereupon proceeds to chide the journals referred to for lack of chivalry in their comments on certain persons, notably Mrs. Besant and Mr. Leadbeater. I am not reproaching the young editor for his attitude, for he has been brought up under Adyar influences and consequently shows himself to be grossly ignorant of theosophical history, and at the same time unwilling to listen to evidence. *The Canadian Theosophist* has been altogether too mild in its remarks about Mr. Leadbeater. Let the Editor of *The Young Theosophist* read Mr. Leadbeater's own confessions before a T. S. Committee as to teaching sexual self-abuse to young boys entrusted to him by their parents, to say nothing of other evidence, of Mr. Martyn's experiences, of the Sydney police investigation of Leadbeater years later, and the defense of self-abuse in an official article in the 1937 *Adyar Year Book* (p. 37, col. 2), not to mention articles published in *The Theo-*

sophist and other official magazines and books too numerous to be cited here, but which the young Editor could easily find in the Adyar Library. He would find that the Adyar T. S. is officially committed to endorsing this pernicious habit, and for the reason that they must endorse it in order to defend Leadbeater. If he would have such persons treated with "chivalry" one is prompted to ask whether he would treat with chivalry and courtesy a school teacher caught teaching such things to his own son. If so, he has no business to be the Editor of a magazine devoted to the guidance of youth. It is true that "The Golden Stairs"—wrongly attributed by the Editor to H. P. B. (pp. 29, 106)—speaks of a "valiant defense of those who are unjustly attacked", but this cannot be applied to those who are justly attacked on the basis of their own confessions and other incontrovertible evidence.

Dr. Aelurus Arundale on "Symbolic Yoga".—At the Chicago Convention Dr. Arundale discoursed at length on his system of yoga, which he calls "Symbolic Yoga". It appears from Dr. Wild's exuberant description in the August *American Theosophist* that it will be presented to the world in at least three volumes which Dr. Wild tells us "will eventually take its place among the great and deathless Scriptures of the world." "The symbols come to us glowing with a superlative magnificence of Cosmic Life and empowered with an incomparable directness of individual stimulation." Arundale enthusiasts who propose to purchase these volumes when published would do well to accumulate an additional amount to buy an unabridged dictionary, and to remember that the series is likely to grow faster at one end than it can be masticated at the other. And yet Dr. Arundale said, as quoted by Dr. Wild: "The whole purpose of this Yoga is to make you more friendly." It may take three volumes (plus) of Dr. Arundale to accomplish this, though Jesus said it in a few words—"Love thy neighbor as thyself." Whether Jesus, with his simple language, appealing to that which was already latent in his hearers, knew better than his modern rival Aelurus Arundale. I cannot discuss here, but I am sure that had Jesus attempted to prove his dictum by talk about a vibrating point spinning a web which becomes the womb of a new universe, and explaining that a vertical straight line is not straight but crooked, he would quickly have found himself addressing empty benches. Yet a correspondent who was present says, describing the affair, that: "they were carried to such dizzy and incalculable heights of spiritual exaltation by the glory of Dr. Arundale's message that it was well nigh impossible to come back to our lowly earth again. . . . He lifted his entire audience beyond the stars, just by the sheer power of himself." In short, he totally eclipsed Jesus. Of course this phenomenon of mass hypnotism was carefully prepared for ahead by advertising. Yet, frankly, had not the Convention been dated Chicago I should have assumed it to have consisted of denizens of Kankakee. It appears that we now have no further use for the Masters unless, indeed, the Doctor should be translated to take a seat at the right hand of God.

Dr. Bryan on Ballardism.—Dr. Gerald B. Bryan, of Los Angeles, author of five brochures critical of the Ballards and their teachings, gave four lectures in August at the Trinity Auditorium (Los Angeles) to enthusiastic audiences on "My Three Years Investigation of the 'Mighty I Am' Movement", "Psychic Dictatorship in America", "Truths and Fallacies of Ballardism", and "Saint Germain—Man of Mystery". Mr. Ballard was specially invited to be present, or to send representatives, to controvert any misstatements, but they failed to appear.

Treatment of Jews in Italy.—One wonders how Signor Castellani, Gen. Sec. of The Italian Section, T. S. (Adyar), regards the recent action of "that illumined man, Mussolini", against the Jews. Is it theosophical or just facistosophical? Perhaps Dr. Arundale can get it out of him.

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- All from The O. E. LIBRARY.
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 Mysterium Magnum, or an Exposition of the First Book of Moses, called Genesis. 2 large volumes, ed. by C. J. Barker, \$19.25.
 The Three Principles of the Divine Essence, \$8.00.
 The Way to Christ, \$1.50.
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 Studies in Jacob Boehme, by A. J. Penny, \$2.35.
 The Cloud of Unknowing: A Book of Contemplations, \$1.75. Mystical classic, with introduction by Evelyn Underhill.
 The Golden Fountain: or the Soul's Love for God; being Some Thoughts and Confessions by One of His Lovers, \$1.40.
 Early English Instructions and Devotions, \$1.40. Rendered into modern English by Geraldine E. Hodgson.
Cordeiro, John—The Path of the Eternal Wisdom; a Mystical Commentary on the Way of the Cross, \$1.40.
 The Spiral Way; being Meditations upon the Fifteen Mysteries of the Soul's Ascent, \$1.40.
Davies, William—The Pilgrim of the Infinite, \$1.40.
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Fielding-Ould, Rev. F.—The Wonders of the Saints in the Light of Modern Spiritualism, \$1.60.
Forrester-Brown, James S.—The Two Creation Stories in Genesis, \$4.90. A Study of their Symbolism, with appendices and index.
Hafiz—Selections from the Rubaiyat and Odes of Hafiz, \$4.00. With an account of Sufi Mysticism.
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Lamplugh, Rev. F.—The Gnosis of the Light, \$1.40. Translation of an old Gnostic book.
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 Narada Sutra; An Inquiry into Love; translated with a commentary by E. T. Sturdy, \$0.75. One of the most beautiful Sanskrit classics on Bhakti Yoga.
 The Romance of the Soul, \$1.40. By the author of "The Golden Fountain".
Rolle, Richard—Minor Works of Richard Rolle, \$1.95. Translations, with introduction, etc., of the works of an eminent 14th century mystic.
 The Prodigal Returns, \$1.40. By the author of "The Golden Fountain".
Scott-Palmer, W.—The Ladder of Reality, \$1.40.
Smith, Percy—Quality of Life, \$1.40.
St. John of the Cross—The Dark Night of the Soul, \$1.95.
Tauler, John—The Following of Christ, \$1.40.
 Visions of the Christ and other Experiences of a Quaker Mystic, \$1.00.

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Residents of Great Britain may, if more convenient, send us personal checks on British banks, British paper currency, or *blank* (unfilled) British postal orders. British stamps accepted up to 3/—, Carrio subscription, 2/6. Some British possessions issue postal orders payable in London.

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Reincarnation is treated of in most theosophical books and in many others, and is almost universally accepted in the Orient. The following are a few specially devoted to the subject. All from the O. E. LIBRARY
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Besant, Annie—Reincarnation (manual), paper, \$0.35; cloth, \$0.60.

Cooper, Irving S.—Reincarnation; the Hope of the World, \$1.25.

Goudey, R. F.—Reincarnation; a Universal Truth, \$1.25.

Jinara-jadasa, C.—How We Remember our Past Lives, \$1.25.

Pascal, Dr. Th.—Reincarnation; a Study in Human Evolution, \$2.00.

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Evans-Wentz, W. F.—The Tibetan Book of the Dead, \$4.25.

Row, T. Subba—Lectures on the Philosophy of the Bhagavad Gita, Pt. Loma ed., \$1.00; Adyar ed., \$1.25.

A Suggestion for Post-Vacation Meditation

Now that you have had your vacation and are refreshed, spend a few minutes thinking of the *Critic's* editor toiling day and night at home trying to get funds to keep the *Critic* going, and still falling behind. Think how even a small donation to that end, how the purchase of such books as you want, will help along, and how subscriptions for your friends will help both them and us. Our exchequer seems to be suffering from hemophilia and needs a blood transfusion.

Mrs. A. L. Cleather on H. P. Blavatsky

The late Mrs. Alice L. Cleather was very closely associated with H. P. B. and understood her better than almost any others. The following, while not strictly biographical, give a better picture of H. P. B. than anything else written, and defend her teachings against those who professed allegiance, but who followed after false gods after her death. They are:

H. P. Blavatsky; Her Life and Work for Humanity, bds., \$1.25.

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Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the *Critic*. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00.

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THEOSOPHICAL TARGET PRACTICE

That it is better to hold thoughts of good-will towards our fellowmen than to indulge in feelings of hatred will hardly be denied; it is a fundamental principle of Buddhism, of Christianity, and is in accord with the First Object of the several theosophical societies—Universal Brotherhood. We do not have to hate our enemies, even though in self-defense or in the carrying out of a principle we may be obliged to oppose them, even with force. We no more need to harbor the feeling of hatred or revenge than would the surgeon who is removing a diseased appendix, nor do we need to be offended at the dog which barks or snaps at us in the pursuit of what is a perfectly laudable object, the protection of his master's property. The feeling of hatred is an ignoble one, destructive of physical as well as mental well-being and a survival from a lower stage of evolution. There is no need to enlarge on this here as it is amply done elsewhere. In short, good-will is admirable up to the point where it actually paralyzes action in behalf of the just and right. Under some circumstances it may be disastrously misunderstood and misapplied.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." So wrote St. Paul (*Eph. iv, 8*) and it is something which meditationists would do well to bear in mind. It is well to spend a few minutes daily thinking of good-will and trying to see it in its true sense, and not as a clumper on action when action is called for; it is good for the heart and the stomach, to say nothing of the soul. But this is always with the proviso that such pondering does not get in the way of other obligations, that the baby is not left without his bottle or the beefsteak left burning on the stove. It is generally recognized that it is worthwhile devoting a little time daily to taking stock of oneself, just as one figures on his budget. But it may be prejudicial when one leads oneself, or is led by others, into believing that what one thinks in the solitude of his closet—or in bed or in an easy chair—is going to have any direct influence on others. One influences others by his example, by his demeanor, by his words, or perhaps by what he writes. But that his thoughts are carried through space to the other side of the world, influencing others, is a favorite occult theory, just a joy to a certain class of theosophists who imagine that they may, if they only think hard enough, influence Messrs. Hitler or Mussolini into adopting tactics in accord with their own ideas, yes, even neutralizing the effects of powder and bullets and winning a victory in opposition to the thoughts or it may be prayers to God from the other side. It is a consoling thought, comparable with that promulgated by the late lamented Leadbeater, that you can serve your fellow-men by rumbling around in your astral body while asleep, and fulfilling obligations which you are too lazy or too selfish to do when you are awake. Conceding the possibility of thought transference under certain conditions and with exceptional people, there seems to be no well-established basis

of proof in this case, and it is objectionable because it leads people to devote time to a chimera which might better be devoted to that which is established and practical, and worse, because it offers a salve to the conscience for not doing that which costs real effort and sacrifice.

World Salvation by the Easy Chair Method

Just because it affords people an imagined opportunity of doing good at very little expense or effort or sacrifice to themselves, this idea of shooting thought force tends to attract a horde of theoretical well-wishers and easy-goers. A really interesting case is a new movement started by Dr. Arundale in the goodness of his heart for solving the present perplexing world situation (*August Theosophical World*; Sept. *American Theosophist*; July-August *Theosophical News and Notes*). He has issued a rather lengthy proclamation, calling on theosophists to get together in a systematic thought force projection scheme, which he elaborates and which he ends with the statement: "The world is in danger of, is indeed near to war. Men and women of goodwill of all faiths and nations can save the world." How save it? How harmonize the conflicting interests which lie at the root of the world situation? How extract the hatred of Hitler or the madness of Mussolini which, after all, are in large part prompted by narrow views of national or racial supremacy?

The answer—of Dr. Arundale—is simple. Get as many people as you can to sit in easy chairs and project thought force all over the world. Of course, proceeding as this does from the Great Doctor, the members of his society will rush to the fulfilment like a troop of boys in a boarding school at the sound of the dinner bell. They have already started the rush.

Go, Tell It to George

We are told (July-Aug. *Theos. News and Notes*, p. 3) that the Doctor requests "that members who wish to join in the corporate effort indicated should send their names and addresses to him, with a clear statement of the time at which they will be concentrating each day." Why? Only God and the Doctor know. Do I have to send my name and address to Adyar because I wish well for the world? Do I have to inform Dr. Arundale of the precise time of day that I entertain such thoughts? Do I have to tell the Doctor that I am working with him especially?

Just How to Shoot

How to do it? You are left in no doubt. You should seat yourself in an easy chair five minutes before the time to begin and make your body as comfortable and your mind as vacuous as possible. Then, when the moment for shooting arrives (quoting):

"Thus prepared they should begin to send out waves of strong intense peace and goodwill to country after country throughout Europe in whatever order they prefer. With all possible power and impersonality, simplicity, sincerity and quiet enthusiasm, such waves should be sent out. It should be a determination of the will, and therefore very quick and strong. Within five minutes the whole of Europe should be covered. In any case not more than five minutes should be taken, and if every country cannot be covered within the period, it is evidence of a certain amount of dilatoriness and emotion and not will. If preferred the various countries may be taken from north to south and then from east to west."

"We send out impersonal, selfless goodwill and peace, not thoughts of goodwill or peace, nor feelings of goodwill and peace, but will flashes of goodwill and peace. We send goodwill and peace of the purest possible description into country after country, and leave it to work its own independent way . . ."

In short, you are to proceed as if you were spraying your trees to kill caterpillars, as forcibly as you can, but not too long lest you waste the insecticide.

This requires some familiarity with the geography of Europe. It

might be well to secure a good map and to study it during an additional five minutes, or even ten, beforehand; else one might overlook some of the small states, say Luxembourg, Andorra, Liechtenstein, Monaco, San Marino, or even Latvia. There are thirty independent states in Europe; that means ten seconds at a time spent on each, or if you do it double, "from north to south and then from east to west," five seconds to each state, or perhaps six seconds to the larger and one second to the smallest; almost machine gun work. Then, too, you must remember the exact position of each state in the line of shooting, else a thought intended for Latvia might land in Poland, or one destined for Mussolini might get caught in Vatican City and fall into the lap of the Pope. One can't be too careful about these matters.

Big Bertha Method Abandoned

The Doctor gives one direction which seems sound; you are to do this shooting alone, not in company with others. It is to consist of individual shooting of small shot, thus replacing the Big Bertha method of big shot by joint action hitherto popular. The Doctor is to be commended for this improvement. And it is well, for group participants might be disposed to laugh out if one of them should suggest that they were trying to bombard Hitler.

Should Shoot at Themselves

I think it would be far better if those who are prompted to follow the Doctor's plan of trying to shoot their thoughts through space to the other side of the Atlantic should shoot them at themselves. They should try to meditate on what they might accomplish by holding good-will towards their immediate associates, by showing it when in contact with them, by smiling rather than grouching, by trying to see their viewpoint even if not agreeing with it, by entertaining sensible thoughts about the weather or the dirty dishes which have to be washed, instead of holding angry thoughts. There are dozens of cases each day which offer a choice between these two courses, each of which offers a real, even though small, opportunity for self-improvement and for influencing others around one. Take each opportunity as it presents itself, and if you meditate at the close of the day, figure out how often you have observed the rule and how often broken it. But don't let such thoughts get in the way of other things; don't meditate when crossing a crowded street, or eating a bony fish, or shaving. Such things require the attention to be turned outwards, not inwards. And don't think that you have to follow every movement set on foot by Leaders whose intentions may be good enough, but whose desires for the welfare of humanity get the better of their common sense, if they have any.

Learned Audience: When ignorant people have ideas they merely talk about them, but wise men keep them within their own minds and put them into practice. There is also a class of foolish people who sit quietly and try to keep their minds blank; they refrain from thinking of anything and then call themselves "great". Concerning this heretical view, I have no patience to speak.

—Hui-neng—

Fascist Mentality.—While Fascist Italy has been somewhat tardy in following Germany in its anti-Semitism, it now shows promise of keeping abreast of the New Civilization. The Italian Government has ordered the exclusion from its schools of 114 text books written by Jewish authors. Why? Not because the books themselves are untruthful or defective, but because of the race of the authors. Whether one dislikes Jews is a matter of taste. But now we have two sorts of Truth—Truth which may be taught because spoken by an "Aryan" (whatever that may be) and Truth which must be rejected because proceeding from a Jew. One wonders what the attitude of Signor Castellani towards this new departure may be.

"Waste" as a Rule in Nature

Is there life on the other planets? This is a fascinating subject not only for the scientist, but for the occultist. The former bases his conclusions on astronomical observations conjoined with what we know of the physical and chemical properties of matter. On the other hand the occultist, or he who calls himself such, is prone to indulge in speculations based largely either on tradition or on the statements of so-called clairvoyants, which are often enough contradictory, or but theories seeming but to indicate a wishful state of mind. What started me again thinking on this subject was an interesting article in the September *Canadian Theosophist* (p. 238) summarizing a discussion at a recent meeting of astronomers on the habitability of other planets of our solar system. It would repay anyone interested to send a dime for a copy of this issue to 33 Forest Avenue, Hamilton, Ont., Canada.

When I speak of "life" and when these astronomers so speak, what is meant is organisms which assimilate nourishment, grow and propagate their kind. Stones do not do this; crystals may grow in size when afforded further material of the same sort in solution or as vapor, but not otherwise; they do not present the chemical phenomena of really living organisms; they are not alive in the commonly accepted sense of the term. Whether matter itself is alive and conscious, whether there are living beings composed of some wholly different grade of substance, astral or what you like, and which can be called "living", has nothing whatever to do with the question I have in mind, which is simply, can the planets other than the earth bear physical organisms which present the fundamental attributes of such organisms as we know?

What we do know is that living beings on the earth are invariably composed of protoplasm—compounds of carbon—and are a mixture of carbohydrates and fats—containing carbon, hydrogen and oxygen—and of proteins, or compounds of carbon, hydrogen, oxygen and nitrogen, and sometimes phosphorus and sulphur, with the cooperation of smaller amounts of other carbon compounds and of compounds of sodium, potassium, calcium, iron, copper, manganese, silicon, chlorine, iodine and others, often in mere traces, and of course, water, which we need not consider. How all of these things work together to produce a living being is a highly technical and mysterious matter which, as yet, is not much clarified by the assumption of a life or vital principle, or "one life", which may indeed be a reality, but which, so far, is nothing more than a term to cover our ignorance, just as it was once the fashion to use the words "magnetism", "spirits", "vibrations" when confronted with some mystery, deceiving ourselves into thinking that giving a name is an explanation. But with these questions I am not here concerned.

But there are certain points to be borne in mind. The basic chemical elements must be had, in any event carbon, hydrogen, oxygen, nitrogen, sulphur, phosphorus. Without these, no life. Presumably all of them are to be found on at least the major planets. The stuff is there, but how about the conditions of their working together? The carbohydrates and fats decompose at a not very high temperature, as any cook knows. The proteins are far more unstable; at temperatures no higher than that of boiling water they undergo disastrous changes making them unsuitable for life, while the freezing temperature of water puts a quietus to their activities, whether temporarily or permanently. It may be said in general that life can exist and function only through a range of 180° F., or less, usually much less.

Further, the wonderful element carbon is unique in being able to form innumerable compounds—those already known to chemists number very many thousands—and probably there is scarcely a limit. This is due to its atoms being able to form chains or rings in which the carbon atoms are directly united like the links in a chain. No other element shows this property to any great extent and to it is due the possibility of the formation of the highly complex substances necessary for life. The ele-

ment silicon presents certain analogies with carbon, but its ability to form such complex compounds is practically nil. The suggestion of some speculators that there might be living bodies in which silicon replaces carbon is utterly untenable; neither at high nor low temperatures are such "silico-organic" substances possible. If therefore living beings exist on other planets it must be under conditions comparable with those on our earth. That is a matter for the astronomer to decide, and the decision of the astronomers, except in the case of the three planets Venus, Mars and Earth, is not favorable to life.

The Matter of "Waste"

But this is not the point I am chiefly aiming at. Aside from the matters of fact there is, I think, a perhaps subconscious feeling which drives the occultist to think that unless there is life on other planets, has existed or will exist, why are they there at all? Wouldn't it be sheer waste? We read, too, in occult literature, of invisible planets circling about the sun, also inhabited. I do not aim to discuss this, but would ask the proponents this question; if they circle about the sun it is presumably because they obey the law of gravitation as do the visible planets. If so, why do they not manifest their presence by perturbations in the movements of the visible planets? Yet such perturbations certainly do not exist. But apart from this, we know how the old churchmen denied the existence of living intelligent beings on other celestial bodies because in the period since the creation, fixed at about 6,000 years, the Son of God would not have had time to make the rounds and offer salvation to all of them; hence they must be uninhabited. That was a case of wishful thinking, but equally so is the view of the modern occultists, or some of them. They have a feeling that God would not have made the other planets if they were not designed to have living and intelligent beings on them. It would have been sheer waste on God's part to do any such thing. *Ergo*, all the planets carry living beings, or at very least have borne them or will bear them in the future.

It may be very gratifying to feel that one knows so well what God, or whatever created the Universe, was about, but it shows a lack of understanding of what is and what is not "waste". The fact is that as far as life is concerned the whole universe is a shocking example of waste; there is infinitely more waste than utilization for the purposes of life. We may consider just a few cases, and many more might be adduced.

"Waste" is the rule in Nature, not the Exception

One of the most striking examples of waste is solar radiation. Only an infinitesimal portion of the solar radiation reaches a planet; all the rest escapes into space unutilized. The earth itself is an example of waste. In a solid or partly liquid globe of 8,000 miles diameter only the surface carries living beings. Why this enormous waste of matter on the inside? A hollow globe something like an egg shell of a few miles thick, would give as much surface for life and would be mechanically stable. Yet all this matter is wasted. Further, by far the greater portion of the mass, both within and without, consists of iron, of oxides of iron, of silicon, of aluminum and other substances which play a very subordinate role in living beings and could not be utilized in their entirety even though the earth should far exceed in duration the probable existence of the solar system. There is a theosophical theory to which I am unable to subscribe, that matter is being "refined" and "elevated" by passing through living bodies. All of these atoms, of which there are billions in a grain of sand, are going to be elevated in nature till finally they become gods, each and every one of them. Even if this very questionable conception were true, most of the matter of which the earth is composed, that in the interior especially, is of a sort that plays a very insignificant part in living beings and could not by any possibility get a chance at being improved within the time allotted for a mahamanvantara on the length of which some theosophists give us figures and at the end of which the whole universe will be destroyed, the unfortunate atoms which did not

get a chance of being elevated along with it—a shocking example of waste!

Interesting and even entertaining as such speculations may be, no one has ever adduced the slightest evidence that one atom of carbon or oxygen differs from another—I am not considering isotopes—whether it comes from the depths of the earth or has hung around for millenniums on the surface, passing from one organism to another. Not even the all-seeing eye of a Loadbeater has detected such differences, and it is only the desire to support some theory of things that could lead to such an idea. The conception of the literal physical resurrection of the dead is by no means less probable than the view that on reincarnating the atoms which belonged to a former body come flying from all quarters of the earth whither they must have been carried by the winds and the waters, and, in fact, in part jerked from the bodies of other already living beings, and, entering the grass, pass through the bellies and udders of cows, landing in the body of the new-born infant.

Then, too, imagine the aeons wasted from the earth's first beginnings to the time when it was capable of bearing life. And need I mention the thousand or more minor planets which certainly carry no air or water for the support of life. Sooner or later the sun will cool off—that is, if it does not evaporate or explode in the meantime—and even the best of planets will be frozen stiff—wasted. Think of the hundreds or thousands of seeds that go to decay for one that germinates, or the millions of eggs laid by some fish, of which but few actually hatch or grow. One could mention many more cases which would seem to indicate that whatever Power made the Universe it was much more intent on waste than on fruition.

Even if we believe that the Universe exists for the sake of the evolution of Man, a mere flyspeck on the face of creation—an attractive hypothesis which I am not in the least denying—one must ask whether the end to be accomplished could have been effected in a more economical fashion. This may be questioned. You must have gravity to hold a system together, but the same gravity which helps us to keep our feet on the ground would hardly prevent a being on one of the minor planets or moons from accidentally flying off into space, while on the huge Jupiter anything as big as a bullfrog would be crushed out as flat as a pancake through its enormous weight. The condensation of the matter from which our solar system was formed necessarily involved the formation of bodies, some too hot, others too cold for life, thanks to varying distance from the central storehouse of energy. Double stars, of which many are known, present admirable opportunities for the roasting of any sort of living being or any possible planet. In short, given certain universal mechanical and chemical laws necessary to produce life and a habitation for it, these must perforce result in many misfits. A working system of producing a man-bearing planet must involve what we call "waste".

Why then worry over "wasted" planets or suns? Why consider it needful that every planet is, or was, or will be a man-bearing body? Why not recognize that any workable method of generating a universe or system adapted to this purpose will of necessity result in producing worlds which cannot function as such? Why assume that every atom has to have its chance of being "improved" and that it will ultimately evolve into a god? It is entirely possible to believe in the ultimate high destiny of mankind without thinking that every nook and cranny of the physical universe is peopled with evolving beings. We have rules laid down for our present guidance and it behooves us to concentrate on these, rather than to speculate on what the maker of the Universe, if an intelligent power, should or should not have done. These speculations, while they may afford a pleasant pastime, have really no great value, and only serve to distract attention from the real issue. Some theosophists, possibly most, by propounding hypotheses which are scientifically questionable, are helping to disparage that in Theosophy which, if rightly studied and

understood as a mode of life, and as an explanation of its problems, should appeal to the highest minds.

A Canadian Young Theosophist

I read with great interest and sympathy the several periodicals published by the young theosophists, so far as they come my way. I think it salutary to watch their efforts to deal with theosophical principles and to imagine myself young once more. This means, of course, when the young theosophists are speaking for themselves, and does not apply to sentiments written and handed down to them by older people.

I do not at all wish to be regarded as reflecting on the others when I say that I have been particularly impressed with several articles written by John A. Toren, of Vancouver, who is, I understand, General Secretary of the Canadian Young People's Federation (affiliated with Adyar), and should my remarks come to his attention, which is unlikely, he is at liberty to regard them as the views of a bold, bad black magician. I have in mind especially his articles in the May *Canadian Young Theosophist* on "A New Theosophy", in the May *Young Theosophist* (Adyar) on "Theosophy and Modern Society", and in the August *Theosophical World* (Adyar) on "This Matter of 'Dark Powers'". There is more of what appeals to me as theosophical common sense in these than in most that I read.

"A New Theosophy": what is it? It isn't upsetting the old Theosophy, neither is it an acceptance of Neo-Theosophy. It is an appeal to the young to pay more attention to the practical application of theosophical principles to daily life and to social and political affairs, rather than overdoing the philosophical and metaphysical, sometimes called "technical"—the crying fault of the older theosophists. It is also an appeal to put Theosophy and modern science side by side instead of either wholly disregarding the latter or, perhaps, trying to twist it into conformity to an esoteric philosophy which may at times be debatable. In the *CRITIC* I have often taken this standpoint and it is a pleasure to find a young theosophist expressing similar views which, I have not the least doubt, are the outcome of his own thinking, for surely he has never read the *CRITIC* and perhaps would not touch it.

The second article, "Theosophy and Modern Society", is a frank expression of the writer's views which, no doubt, many would consider entirely too radical in their tendency, but with which I heartily agree. I am glad to see that the Adyar *Young Theosophist* had the courage to publish it.

The third article, "This Matter of 'Dark Powers'", is a commentary on Dr. Anna Kamensky's letter in the April *Theosophical World* (p. 101), in which she says "To me Russia is at this hour under the Dark Powers" and in which she calls Dr. Arundale down for having said something good about Soviet Russia in the 1937 Adyar *Year Book*. Dr. Kamensky, it will be remembered, is a Russian emigré who can see nothing whatever good in the present Soviet regime and does not hesitate to express her feelings in the most bitter language, language which is certainly not calculated to do the theosophical cause any good in Russia. Mr. Toren is not finding fault with Dr. Kamensky for her dislike of Sovietism, to which she has an unquestionable right, though it is easy enough to see that his sympathies are the other way. What he does object to, and rightly, is the habit of some theosophists of bringing in the "Dark Powers" as an explanation whenever they find something not to their liking, whether in Russia or elsewhere, and on the other hand of attributing that of which they approve to the influence of the Light Powers, the White Lodge, the Elder Brothers, the Hierarchy, the Inner Government of the World, or simply of "Them". According to these persons every act of national importance is worked from behind the scenes, whether for good or ill, and humans are but little better than marionettes pulled about by wires by invisible entities located in the

flies. If you have a noble or beautiful or brilliant thought it is not you who create it, but some Master or angel who pumps it into you, while evil thoughts come from some bad entity—the old idea of temptation by the devil once more. While not denying the possibility of such things occurring, sensible people will not adopt an occult theory when a natural one will serve as well, and will not belittle themselves and their fellows by such a course.

The May, 1938, *Theosophist* publishes a series of articles on "Adept Influences in America" which is simply amusing, at least to me. According to the writer the signers of the Declaration of Independence were unable to make up their minds to risk adding their signatures until prompted by a fiery speech from one who, it is gratuitously assumed, was an "Adept". Many a man, with sufficient courage and command of speech could have said the same, and the articles are plainly written to support the theosophical theory of occult guidance.

Without denying that there may be such a thing as "Adept Influence", which it would be difficult to disprove, I think that those who maintain it should give some really definite evidence of its existence in any particular case cited, and, referring to the above articles, being an eloquent speaker, or a dignified but unknown old gentleman is not proof. Whatever may be thought about the "Inner Government of the World", which may be a very comforting hypothesis, if one may judge from the present international crises that Government must be functioning pretty badly and with small credit to those who are managing it. It is a poor compliment to the Higher Powers. Throughout the ages men have blamed the Beings Above or Below for whatever goes wrong, while sometimes crediting them with what is good. Far more theosophical is it to assume that, in the words attributed to a Master, "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the deceiver of his life, his reward, his punishment," and to see that this applies to humanity as a whole as well as to individuals, and bravely to shoulder one's own burden instead of casting it on the Lord, or, as the case may be, blaming the devil, now replaced among theosophists by the "Dark Powers".

As Mr. Toran says in concluding his article: "It would seem therefore to me, that in questions relating to the political systems in our world we would do well to stand on our own feet without dragging into the public arena the Inner Government of the World."

It is to be hoped that a young theosophist who can entertain such a reasonable skepticism will be able to escape being entangled in the net of occult nonsense which is being fed out to young theosophists from the Adyar factory of queer ideas. We shall see whether he can maintain his independence.

Hat Off to G. de P.

In the October *Theosophical Forum* (p. 223) Dr. de Purucker replies to an inquirer who wants to be able to tell his class about the correspondences of many of the characters in the *Mahābhārata* and *Rāmāyana* with the various Cosmic Planes and Principles. The Doctor, in his gentle way, sits on this inquirer. He tells him: "If I were you I would not bother my head about any such thing." He points out that it is possible for one with sufficient leisure to work out correspondences between almost anything and almost anything else, which are purely speculative, have no probable existence in the scheme of things and are just wasting time which might better be employed otherwise. He says in part:

"If I were you I would not bother my head about these things, and I would tell your class the plain reason why. It is something like trying to do the same thing with the Hebrew Testament, or the Christian New Testament. One who is clever in finding, or thinking he finds, occult correspondences, can find lots of correspondences, real or imaginary, between the patriarchs, for instance, of the Old Testament, and the Planes or Principles of Nature, or between Jesus and

his disciples and the Planes or Principles of Nature. But such esoteric-pundences, while having some reason, are always shaky, and are pleasant rather as a pastime than actual, solid esoteric study."

I am heartily in accord with what the Doctor says and am glad he has spoken out so plainly. It is true that one may derive some entertainment from what others are doing, "bothering their heads" over such things. One of the most entertaining examples of this sort appeared in *The Beacon* of August, 1935, where "A Student" put together all the cases he could think of where the number seven occurs, or "septenates". At least he gathered sixty-four and said the rest would almost fill a book. Many of these, such as relating to anatomy, physiology and physics, are purely arbitrary. This started me, as a pleasant pastime, at looking up the Ternary, that is the cases where triplets occur, which was japed down my esoteric throat in my earlier days. Of course we have the well-known Brahma, Vishnu and Shiva, and Father, Son and Holy Ghost, to say nothing of the elucidations of the three sides of a triangle. I went on till I got tired and here are some of my results showing the mysterious number three in action. I give only a few, though I doubt not a volume might be filled, as with the number seven: Parlor, dining room and kitchen; Butcher, baker and candlestick maker; Father, mother and child; Coat, pants and vest; Rum, Romanism and Rebellion; Wine, women and song; Morning, noon and night; Breakfast, dinner and supper; Shem, Ham and Japhet; Abraham, Isaac and Jacob; Chamberlain, Hitler and Mussolini; Butler, cook and chambermaid; Land, water and air, Flesh, fowl and fish; Animal, vegetable and mineral; President, treasurer and secretary; Length, breadth and thickness; Fair, fat and forty; and ending, but not finally, for the possibilities are great, with Besant, Leadbeater and Arundale.

Who could decline to recognize the esoteric significance of the number three in view of such overwhelming evidence?

A new "Key to Theosophy"

The Key to Theosophy, by H. P. Blavatsky. Abridged edition, compiled by "V. B." Boards, 152 pages, C. W. Daniels & Co., London, 1938. \$1.00 from the O. E. Loversky.

This is an abridged edition of H. P. Blavatsky's famous *Key to Theosophy*, compiled by one who modestly signs the initials "V. B." Who "V. B." is is not stated, but if my surmise is correct it is one who can be relied on to present the teachings of the original edition without alteration, addition or subtraction. It is not my business to give the name.

It will be remembered by those familiar with the original work that it is in the form of questions by an enquirer and answers by H. P. B., and contains much about the original Theosophical Society which, however important to more advanced students, relates largely to matters of history, organization and objects which would count but little with beginners whose wish is to ascertain just what Theosophy is. In the opinion of the compiler the question and answer method has been found objectionable by many, while details about the T. S. serve only to confuse and bore a beginner and to distract attention from the main thesis, "What is Theosophy?" The questions are therefore omitted as such, their character being shown in the reply by making a few insignificant verbal additions.

"What! Another revision of H. P. B.?" I imagine someone exclaiming. Revisions are of two sorts, there are revisions which alter the wording of the original text whenever it suits the whims and the pedantry of the reviser to do so, which change or omit words or even whole paragraphs or chapters *ad libitum* at the imminent risk of altering the sense. The "revision" of the original *Key to Theosophy* made by G. R. S. Mead, who was let loose on this work by Mrs. Besant to work his will with it, is a glaring example of pedantry combined with impertinence, between 2,000 and 3,000 changes—by actual count 777 in 618 pages—

not to speak of omissions, having been made for no apparent reason whatsoever other than to conform to Mr. Mead's special brand of King's English and British propriety. An abridgement, on the contrary, may be permissible when it is desired to bring the work within the requirements of a certain class of students, and provided that the words of the original are adhered to.

As far as a somewhat careful examination shows, the present abridgement conforms to this rule. H. P. B.'s own words as given in the original (not the Meadized revision) are meticulously followed, only such trivial changes being made as were necessitated in stringing together H. P. B.'s own words so as to make the text clear after omitting the questions. With this, and the omission of portions relating to the Theosophical Society which would scarcely interest a beginner, and the excision of some relatively unimportant or superfluous sections or paragraphs, the work has been reduced to exactly one-half the size of the original, from 307 to 153 pages.

My impression is that while the original will be preferred by advanced students, the abridgement will appeal more to those who are in quest of elementary theosophical knowledge, but who care little or nothing about this or that theosophical society. As such it is to be commended as a conscientious piece of work by one who has had much experience as a teacher.

Other editions of 'The Key to Theosophy': Photographic reproduction of original, cloth, \$2.00; Bombay U. L. T. reprint of original, but with different pagination, paper, \$1.00.

"Realizing the Universal Emptiness"

In reading in Buddhist books about "realizing the universal emptiness, the eternal silence" I was much puzzled to know what this meant until I found myself faced with the "universal emptiness" of the *CRITIC's* exchequer and the "eternal silence" of most of its readers to whom this striking illustration of the principle was presented. I told the printer about this and while he agreed that it was wholesome to realize these things, he assured me that nevertheless unless the *CRITIC* did more towards filling his particular emptiness the Editor would have lots of spare time to retire and meditate on becoming a Bodhisattva. And this is no joke.

At the Periscope

Latest News in Brief.—Dr. Arundale trounces Hitler and Goebbels for left-handed swastika, but gets no reply.—The Zagreb Theosophical Congress halted the war, says Arundale.—Krishnamurti camp at Omman attended by over 1,000; that beats any theosophical gathering.—Sydney A. Cook wants a new League of Nations, but how about the old one? Is it a new patch on an old garment?—Not less than 38 Buddhist groups and temples in California, reports *Buddhism in England*.—"I AM" Ballard sued for \$10,906 for alleged unpaid mining loan.—Pierce battle rages over Capt. Bowen's book, *The Occult Way*; bouquets and brickbats thrown; battle ground. *The Canadian Theosophist*.

The Independent Theosophical Youth Movement.—In the July-August *CRITIC* (p. 4) I referred to the independent Theosophical Youth Movement in Australia, but omitted to give an address. Those interested may write to Olive W. F. Heligrove, 32 Prospect Hill, Camberwell, Melbourne, Australia. They will contact the most interesting group of young theosophists I have yet come in touch with.

A Cheering Gem from the Doctor.—Among the beautiful thoughts uttered by Dr. Arundale in a broadcast from Hilversum, Holland, as reported in the *July Theosophical World* (p. 172) we learn that "The world is a Theosophical world, and all are theosophists." The trouble seems to be that they don't all know it and join The Theosophical Society and subscribe for the magazines publishing the Doctor's talks.

Picking Fleas.—Like other editors I frequently receive communications, sometimes on postcards, sometimes in lengthy letters, showing that the writers are adepts in the gentle art of picking fleas. The flea is held up in reprimand and sometimes embalmed and brought forth for exhibition at intervals for years, while other matter of which the flea-picker apparently approves is ignored. Some writers expect me to engage in costly discussions in the *CRITIC*, or, which is as bad, in time-consuming personal correspondence, a recent one going so far as to demand that I "cough it up." With all thanks to those who desire to save my soul, and with an equal desire to save the soul of the flea-picker, it is impossible to reply unless the writer gives some evidence—which he rarely does—that he has studied the subject himself from all sides before throwing down the mitten. One type of waving the captured flea runs about as follows: "Unless you withdraw such and such a line in the *CRITIC*, I can no longer support it by renewing my subscription," overlooking the fact that far from a fifty cent subscription "supporting" the *CRITIC*, the *CRITIC* is supporting the flea-picker by supplying him at fifty cents a year information he is glad to get which it costs us more than a dollar to send him.

My Compliments.—Lest I myself be charged with being an inveterate flea-picker and nothing else, I wish to express my compliments to Dr. Arundale on his article "Save the World" in the May *Adyar Theosophical World* (p. 114). This is a strong indictment of the democratic nations for their cowardly behavior towards the aggressor nations and an appeal to get together. He says in part: "Sometimes peace must be paid for with war. Better war than peace with all the dishonour which now chokes us with its miasmic fumes. I have said that there is little more horrible than war. A state of dishonourable peace is more horrible than war." And much more. Dr. Arundale shows much bravery not only in facing the ire of inveterate pacifists and lie-downers, but in risking the secession from the T. S. of the Italian Section, whose General Secretary has several times lambasted him for daring to express his opinions in the *Adyar* magazines.

Our Astrologer on "The Canadian Theosophist".—The July *Canadian Theosophist* (p. 159) has an editorial note reproaching those who are skeptical about the virtues of astrology, which reminds me that our private astrologer tells us that the relation between Mars and Venus indicates that October, November, December of this year are particularly auspicious months for those subscribing to that excellent magazine for the first time (\$1 currency to 33 Forest Avenue, Hamilton, Ont., Canada). They will be able to separate the theosophical wheat from the theosophical chaff and will be ready for a favorable reincarnation. Despite our horoscopist's prognosis my faith has been shaken by looking up the astrological predictions in the *Canadian Theosophist* for several years back. Thus I find (May, 1932, p. 234) the prediction that there would be war between Russia and Japan in 1933 and that the U. S. would join in the fracas in 1934. It was further most positively asserted (Oct. 1934) that the Cunarder Queen Mary having been launched under a malign aspect on Sept. 26, 1934, would meet with a series of accidents culminating in total loss inside of five years. The five years are not yet quite up, but none of the minor misfortunes have occurred. We are also told in the July issue that there was a general assemblage of the planets at the time of the American Revolution and the Civil War, and a British astrologer tells us that in 1941 the gregarious tendency of the planets will be accompanied by troubles in America, "some kind of revolution, religious or labor in origin." No mention is made of such a phenomenon heralding the World War. I beg to be excused. I think astrology is one of the cancers devouring the Theosophical Movement. The poet Young said: "An undevout astronomer is mad." He might have added: a devout astrologer is mad likewise.

Something about Vitamins.—After reading much occult nonsense on the subject of vitamins and after being bombarded for my views on the subject of experimenting with animals, it is refreshing to encounter a really scientific article on vitamins in the September *Theosophist* (p. 492). The writer, E. Lester Smith, is an expert investigator in this field, and what he has to say may be regarded as authoritative in regard to our present knowledge of this vital subject. It is interesting to note that our information is very largely secured by experiments with animals, the quantitative tests being usually made in this way. Those who would spare the dear little rats and guinea pigs, which are used by hundreds in experiments and tests, would, if they had their way, which fortunately they do not, simply be throwing obstacles in the path of saving the health and even lives of human beings for all time to come. Vitamin starvation may not be pleasant for the individual rat or guinea pig, and may be shocking to the tender-hearted lady who does not hesitate to strangle a mouse which gets into her pantry, or to spread poison for insects. The only consistent attitude for the conscientious objectors would be to refuse to benefit by the knowledge obtained in this way, and thus make themselves a burden to themselves as well as to everybody around them through ill-health, irritability and doctors' bills. Mr. Smith says: "If challenged, I am prepared to justify the use of animals for these purposes." I hope he will do so; it is needed.

Medical Nazism.—According to an Associated Press dispatch from Berlin, October 4th, the Nazi Commissioner for Medical Journals has prohibited German medical journals from publishing articles by Jewish physicians. The order further prohibits German physicians from subscribing for foreign medical journals unless published by Aryan publishers and edited by Aryan doctors. This will exclude the *Journal of the American Medical Association* from Naziland. One may expect this policy to be extended to other scientific journals. Nobody but Germany will suffer from this madness, but that's its affair. Comment is needless; it is rather the business of the psychiatrists.

Ave Maria!—In the August Young *Theosophist* (Adyar) Geoffrey Hudson discourses on "Parental Ideals" for the benefit of the theosophical youths belonging to the Adyar World Federation of Young Theosophists. He says (p. 192), speaking of the expectant mother: "If she is of the religious type she should read and think much of our Lord Christ and of our Lady, His Mother, and endeavour to draw as near to Them Both as possible, invoking Their Blessing upon her home and the child which is to be born." As our Lady, Maria, is seriously put forward by Phoebe Payne as attending every childbirth throughout the world, expectant mothers should remember that She is very busy and should not make too great demands on Her time and attention. As frontispiece the same issue presents a picture of a Liberal Catholic bishop (A. G. Vreede) in clerical attire officiating at the burial of a portion of Mrs. Besant's ashes at Huizen. It will be remembered that the Hon. President of the World Federation of Young Theosophists, Dr. Arundale, is himself a Liberal Catholic bishop and has officiated as such since he was chosen to head the Theosophical Society. Thus, insidiously, the theosophical youth are being turned into the arms of this fake Wedgwood-Leadbetter church.

Dr. Arundale on the Nazi Swastika.—Close observers have doubtless noticed that the hooks of the Nazi swastika turn to the right, whereas on the ancient swastika they bend to the left. One might think that this anomaly is of no very great importance and that the Nazi emblem is simply a swastika seen from behind. But not so. Momentous things depend on it. In the September *Theosophist* (p. 453) we read: "Lecturing to an audience in Paris Dr. Arundale said: 'I have written to Herr Hitler and have asked him why this swastika turns the wrong way. I have told him that it is bad for his country to have a symbol of darkness. I have had no reply. I have also written to Dr. Goebbels,'"

with no better result. But I have done my duty. It is for them to reply or not to reply." Don't give up, Doctor; try Marshal Gocking—he loves to talk. But I think I have discovered the solution. A Washington (D. C.) auctioneer has adopted the ancient swastika as a trade mark and has registered it. Mr. Hitler wanted to avoid being sued for infringement and so turned the symbol the other way. Just how turning the swastika about is going to be bad for the country Dr. Arundale has not told us. Probably not one person in a hundred thousand in Germany knows anything about the swastika. So far as it is an emblem to swear by the result would be the same either way; it means Hitler, and that's enough. The Doctor's insatiable desire to get his name before public personages is also shown by his telegraphing to President Roosevelt (Sept. *Theos. World*, p. 227) last Fourth of July begging "to offer to your Excellency my most respectful homage on the happy occasion of the Fourth of July which the convention is duly celebrating." We are not told of any acknowledgement, which would seem to indicate that Mr. Roosevelt doesn't know Who's Who.

Copyright of Original "Secret Doctrine".—Referring to the statement in the *Periscope* of the April-May Critic regarding the copyright on the original *Secret Doctrine*, I am informed by the Copyright Office that the U. S. Copyright, dated 1888, which ran for 28 years, was not renewed and has therefore expired in the U. S., and that the "third revised edition" published in 1893 was not copyrighted in the U. S. Under the present British copyright law a copyright continues for fifty years after the author's death, which in this case was in 1891, carrying the right to 1941. Under the old British law it would have expired in 1930. Whether the new British law is retroactive and applies to works published before its enactment, I am not informed. I am informed that the claim of Dr. Arundale to interfere with the reprinting of the original edition in England is based on a will of H. P. B. alleged to have been recently discovered at Adyar, a copy of which is before me, according to which she left her rights in *The Secret Doctrine* to Col. Olcott. The certified copy of H. P. B.'s will is dated "Adyar, January 31, 1886" whereas it is well-known that H. P. B. at that time was not at Adyar, but in Europe. Whatever the legal aspects of the case may be, the ethical aspect is obvious. Dr. Arundale proposes to interfere with the republication in England of the original edition—the only edition authorized by H. P. B.—as long as he can, which cannot be longer than 1941—in order to unload his own edition, corrected to suit, and which he falsely calls "authoritative", on the public. He will not himself publish the original which many prefer, nor will he allow others to do so unless they pay a penalty to Adyar. Comment on this "dog in the manger" attitude is hardly necessary. Aesop showed it up long ago.

An Esoteric Nightmare.—A writer in the June *Theosophical World* (p. 155) offers "a humble suggestion" to the effect "that The Theosophical Society should be merged into the Roman Catholic Church as its esoteric section, with full admission to the rights and privileges of the church services" and other provisions. One might think this a joke were it not that the writer seems in dead earnest. The acting Editor of *The Theosophical World* dissents.

Descent of Arundale's Holy Ghost.—In the July *Theosophical World* (p. 169) we learn that when Dr. Arundale discoursed on Yoga "At such moments a great peace came down upon the gathering. Disharmonies faded out, and the already charged atmosphere became still calmer and deeply imbued with beneficent power." Another writer speaks of "the vividness of the descriptive phrases, the force of his imagery, the great stream of life that poured over the audience." Still another says (p. 177): "Thundering" is the word I would like to use. It was just grand." Clearly the Adyar T. S. is working itself into a frenzy over the Doctor, as it once did over Krishnamurti. And all these things are published in journals of which the Doctor himself is the responsible editor.

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THE LAMP OF TRUTH

"There are some faults slight in the sight of love, some errors slight in the estimate of wisdom; but truth forgives no insult, and endures no stain.

"We do not enough consider this; nor enough dread the slight and continual occasions of offence against her. We are too much in the habit of looking at falsehood in its darkest associations, and through the colour of its worst purposes. That indignation which we profess to feel at deceit absolute, is indeed only at deceit malicious. We resent calumny, hypocrisy, and treachery, because they harm us, not because they are untrue. Take the detraction and the mischief from the untruth, and we are little offended by it; turn it into praise, and we may be pleased with it. And yet it is not calumny nor treachery that do the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partizan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which we thank any man who pierces, as we would thank one who dug a well in a desert; happy, that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.

"..... I do not mean to diminish the blame of the injurious and malicious sin, of the selfish and deliberate falsity; yet it seems to me, that the shortest way to check the darker forms of deceit is set watch more scrupulous against those which have mingled unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside: they may be light and accidental; but they are an ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest. Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit. To speak and act truth with constancy and precision is nearly as difficult, and perhaps as meritorious, as to speak it under intimidation or penalty; and it is a strange thought how many men there are, as I trust, who would hold to it at the cost of fortune or life, for one who would hold to it at the cost of a little daily trouble. And seeing that of all sin there is, perhaps, no one more flatly opposite to the Almighty, no one more 'wanting the good of virtue and of being,' than this of lying, it is surely a strange insolence to fall into the foulness of it on light or on no temptation, and surely becoming an honourable man to resolve, that, whatever semblances or fallacies the necessary course of his life may compel him to bear or to believe, none shall disturb the serenity of his voluntary actions, nor diminish the reality of his chosen delights."

Editors Note. I quote the above from a volume which I had the great good fortune to read in my youthful student days and which perhaps more than any other one book, has influenced my life, however imperfectly. I refer to John Ruskin's *The Seven Lamps of Architecture*. "The Lamp of Truth" is but one of its chapters, the others being: "The Lamp of Sacrifice", "The Lamp of Power", "The Lamp of Beauty", "The Lamp of Life", "The Lamp of Memory", "The Lamp of Obedience." It is not a technical book; any thoughtful person can understand it, and while it is but a platitude to speak of ourselves as architects of our characters, it is just as well to remember that, as is abundantly illustrated in this classic, much the same principles hold in the building of our characters as in the right construction of edifices. Let one look out for the shams in our modern buildings and then let him seek out the shams in himself and he will see that both are due to a common cause, the sacrifice of truth to appearance, to convenience, to expediency. He will see that degeneracy of human nature goes hand in hand with degeneracy of style, whether in architecture, in sculpture, in painting or music, or in any of the other arts.

A very common form of deception, not only of oneself but of others, is the setting up of a word or phrase, passing it off as an explanation when it is but a condensed way of stating something not understood. This is a common trick not only in occultism but in politics. How many, for example, who use the words "communist" or "communism" as something to be condemned, could, if pressed, tell even remotely what these terms really mean? How many who attempt to explain the mysterious life processes by using the words "life" or "one life" stop to think that they are deluding themselves in thinking that they have an explanation, when they are really doing no more than giving a name to an unsolved mystery? As we are willing to deceive ourselves constantly it is not surprising that we should try to deceive others also, even with the best intent.

In these times we are being deluged with books and lectures on character building, whether it be with the object of making us better men, or with the purpose of teaching us how to get power over others, or wealth and ease, and which run all the way down to black magic; we are swamped with books on yoga of this, that or the other sort, some good, many bad, but nearly all directed towards what are in reality selfish ends. In the multiplicity of "occult" books, yes, even those of the theosophical variety, the Lamp of Truth is almost extinguished. We read of the varieties of truth—"your truth" and "my truth"—both of which are called truth even though mutually contradictory. One of the biggest sinners in this respect is the present head of the Adyar T. S., who has even gone so far as to imply that anything you like to believe is "your truth". We have no end of theories and dogmas which are accepted, not because they are probably true, but because they are pleasant to believe. Pages might be filled with examples; I may cite only the common notion, held by most people, that they can induce the Almighty to change his plans by telling him, in prayer, how nice it would be of him to accommodate them! This is wrong and destructive.

The very first question to be asked in any case is, "Is it true?", and if it should be unpleasant, or lacking in a consolatory nature, one should convince oneself that an unpleasant truth is far to be preferred to a pleasant falsehood. One must face and adapt oneself to the former sooner or later, while the latter is but a narcotic dream from which one must ultimately awaken. Far better not to allow oneself to fall asleep under its influence.

I have long since ceased to take much interest in so-called "scientific" articles written by theosophists, for with a few honorable exceptions they are palpably aimed at twisting facts into preconceived theories; their object is not so much to seek out truth as to find a basis for an already

assumed opinion, or to enhance the reputation of some purported clairvoyant, while observations which do not fit in are stated, if at all, with a question mark. This is a form of self-deception. The seeker after truth must be a judge, not an advocate.

Another form of self-deception is over-emphasis on the value of antiquity as evidence of truth. I am not at all denying the existence of an "Ancient Wisdom", for it is obvious that the human mind must in the course of ages have learned much that is impregnable. Yet it must be obvious to anyone with open eyes that many of the ancient beliefs have had to be abandoned. Respect for the views of the ancients becomes absurd only when it is accompanied, as it often is, by the disposition to sneer at the modern, on the pretext that men of science are changing their views every two or three years. Undoubtedly they often do this, as newly discovered facts lead to a modification of tentative theories. This is but honest, but the exaltation of the ancient just because it is ancient and unchanging, when accompanied by an ill-concealed contempt for modern methods is a form of self-deception which can only be compared with exalting the mollusk which has come down unchanged from the Silurian above the mammal which has evolved and is a relatively recent invention of nature; it is a fault which sticks out all over the pages of some theosophical publications which I need not name.

It is interesting to compare the above quotation from Ruskin with some passages in a letter from the Master K. H. to A. O. Hume (*Mahatma Letters*, pp. 232-235) written about two years later. The identity of sentiment is most striking.

Ruskin, *The Seven Lamps of Architecture*, is still available at 95 cents.

Not an Advertisement

Does the CRITIC offer you anything which either informs, or warns you? Have you found in it any suggestions which have helped you to avoid the quagmires lying in the way of the student of the occult? If so, and if you have a friend who is still being misled, send him the CRITIC for a year, or get him to subscribe.

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"Crusts and Crumbs"

The Toronto Lodge, T. S. (Adyar) publishes a monthly folder entitled *Toronto Theosophical News* which, as may be surmised, is in part devoted to items of purely local and lodge interest. It always contains, however, a full page entitled "Crusts and Crumbs", by Albert Ernest Stafford who, as is generally known, is no other than A. E. S. Smythd, well known as editor of *The Canadian Theosophist*. In this respect it may be considered as a monthly supplement to that famous theosophical journal. The *Toronto Theosophical News* will be sent without charge to anyone asking for it, although it modestly, and rightly, says that "If you care to send 25 cents for postage it will be appreciated." The address is 52 Isabella Street, Toronto, Ont., Canada (and don't send U. S. postage stamps).

The article by Stafford in the November issue particularly interested me, as it had to do with the subject of Pratyeka Buddhas, the so-called Buddhas of Selfishness in the Mahayana, mentioned as such in *The Voice of the Silence* (original edition only, section "The Two Paths"), which gave Mrs. Besant occasion to cut it out of her edition and to state that H. P. B. didn't know what she was talking about (*Secret Doctrine*, Vol. III, p. 416). In this article it is stated that:

"It is fairly well known among the older students of Theosophy that Napoleon was a reincarnation of Alexander the Great, and if it

he suggested that Adolph Hitler is a reincarnation of Napoleon, it will not be difficult to gather sufficient evidence to satisfy most such students that his cycle is hurrying towards a consummation. The information was advanced half a century ago that Napoleon was a Pratyeka Buddha on the downward path The Buddha of Selfishness or Pratyeka Buddha, ascends as far as it is possible for such an evolution to attain, and then invariably begins the descent from the high elevation which has been reached but which cannot be maintained with selfishness as a basis. Reincarnation follows reincarnation on a descending scale until the glorified personality has been stripped of its temporary and personal acquisition of power. Napoleon followed Alexander and on a lower level still Adolph follows the 'Little Corporal'. Ruthless, selfish, yet highly intellectual and brilliantly able in material planning and administration, yet unable to embrace humanity in his orbit, his restricted interests surely come into clash with the greater necessities of the race, and certain doom is written for his ambitions"

This is rather rough on Brother Adolf who, it would seem, is not so much actuated by personal and selfish motives as by an hypertrophied sense of nationalism and racialism. What interests me, however, is firstly, the theory that Alexander reincarnated as Napoleon, and Napoleon as Hitler, and secondly, the theory of descending Pratyeka Buddhas. Perhaps Alexander the Great did reincarnate as Napoleon, but what is the evidence other than the speculation of some pseudo-clairvoyant and reader of the Akashic Records, such as the Ineffable Leadbeater, whose assertion, often intended to draw attention to himself, has come to be accepted as gospel truth? I cannot find the source of this "knowledge", which apparently does not occur in the *Secret Doctrine* as far as I can discover. I seek enlightenment.

I have understood that a Buddha, whether Pratyeka or otherwise, has passed the point of needing to reincarnate, and that only those who have placed the good of others above acquisition for oneself are capable of further progress. In that lofty realm of the superphysical world selflessness is the rule, just as self-seeking is in ours, and those who do not conform to it are as much out of place as a Barneo head-hunter would be in our present society. If their selfishness is of a relatively harmless sort they just remain stationary, or attain a sort of Nirvana, but if, as may be the case, self-seeking is accompanied by attempted acquisition at the expense of others—and this is what we see daily in our world—the individual becomes a real black magician, and dooms himself to ultimate disintegration and annihilation because he cannot find the conditions necessary for his continued existence. He becomes starved to death as it were, just as with us the confirmed criminal of the worst type finally comes to grief.

The conception of a retrograde evolution or degeneration, bringing the Pratyeka Buddha back into physical incarnation seems to me a new one, and in all humility, and seeking enlightenment, I crave further information on this.

Practically, perhaps, these questions are not of the greatest present importance, but what is important is that those seeking development for their own gratification regardless of others should understand at once the nature and ultimate end of the course they are adopting. It is unquestionably the fact that much of the teaching given tends directly in this direction. The acid test of any system of teaching whatever is this: Am I following it for myself, or for the good of the world? Consequently any system which emphasizes the use of powers to acquire health, power over others, love, money or what not is to be condemned offhand, no matter what the prestige of its teachers. No number of titles, Sri, Swami, Doctor, Master or the like count for anything and should be laughed at. The true teacher has no need for titles, as his teaching stands on its own merit, and the display of titles and degrees should arouse suspicion. I need hardly say that this applies equally to the titles

displayed and emphasized by leaders in the several theosophical societies; they are often enough acquired on the flimsiest of grounds and even if not so, while not wholly to be condemned, would far better be kept in the background by their possessors. What would you think of a Jesus who should advertise himself as "Jesus, LL.D.", or a Mahatma who should pose as "Dr. Morya", or "Koot Hoomi, Ph.D., D. Litt."?

In the affairs of science or literature this is well enough, for it may—though it often does not—indicate that its possessor has sufficient education to speak with authority in his own field. But in matters of the spirit it is different. Here titles are of no more value than the varicolored garments worn by priests in order to impress God and their congregation that they are somebody worthwhile; they often mean no more than a dubious honor conferred by one ignoramus on another. Yet we are informed that the ability to write "F. T. S." after one's name entitles one to special attention from the Masters!

Geoffrey Hodson—A Rising Star?

Just as Dr. Arundale has command of the various publications issued from Adyar, to say nothing of the sectional organs, so Geoffrey Hodson bobs up everywhere. You can hardly escape seeing his numerous articles, advising everybody, old and young; he is ready to tell everybody what to do; how to study Theosophy, how to run a lodge, what books to read, and how a pregnant woman should get in touch with the Virgin Mary. I hazard the guess that he will be nominated as Dr. Arundale's successor to the throne at Adyar, and that he and Jane will become our "Leaders". And this is not intended as ridicule. While Dr. Arundale, urged by an irrepressible disposition to talk, and the unavoidable necessity for making speeches even when he has nothing worthwhile to say, shoots forth any idea coming into his head, however bizarre or absurd it may be, Mr. Hodson always writes with a definite purpose, knows what he wants to say and says it clearly, no matter how much you may disagree with him. When he describes a decrepit old fairy hobbling along with the aid of a cane, or a naughty grinning gnome with decayed teeth, or a fifty-foot angel sitting on top of an erupting volcano and rejoicing in the evil-smelling vapors, you can almost see the creatures before you. There is a virtue in knowing what you want to say and saying it clearly; it may not be a virtue of knowledge, but it is a virtue in style. In this he approaches the late lamented Charles Leadbeater, to whose cloak he is at present the indisputable heir. For this reason, that I imagine that in the future he will be my President, to whom I must show, even if I do not feel, deference, I read everything he writes except his books, which I cannot afford to buy.

In the October-November *Theosophy in Australia* (p. 2) Mr. Hodson warns against "Perverved Occultism, A Growing World Evil", expatiating on the dangers of psychism and the misuse of occult knowledge. He says in part:

"For it is an indisputable fact that the teachings have been seized upon and grossly perverted by their use by individuals for money, for personal aggrandisement and to increase purely material power and possessions, as well as a means of developing a semi-hypnotic influence over others."

"Self-styled Yogis now tour the world in considerable numbers. They teach various methods of such evocation and direction of occult powers. Psychologists, success-merchants and even those who name themselves Christian, preach to the world for huge sums of money methods whereby the occult forces of the mind and the will may be phenomenally employed. They encourage the use of spiritual power to produce wealth, possessions, business success, magnetic powers over others, prospective clients and, underlined, the opposite sex."

This is true and well-said. It is important to impress on theosophists

the dangers which lie in the path of him who would dabble in the occult. That many of these teachers are just money-getters, or would-be money-getters, is well enough known. Their methods have much similarity. They offer a free lecture or lesson or two as bait, and then a course of private lessons at a price which may be high, or even if cheap is high for what is given in return. Fortunately most of those who subscribe get nothing more than the loss of their money, which goes into the pocket of the teacher. This they well deserve; they learn one method of tapping the "invisible source of supply"; or, more vulgarly, milking the Divine Cow, only it is the other fellow who gets the milk. Without doubt there are many teachers and writers of the new thought breed who honestly believe what they teach, though to judge from their appearance it is easier to advise others as to the method than to practise it oneself. I have never encountered one of the believers in this method of nutrition who differed in any marked way from the everyday pauper. Their faith, big enough to remove mountains, simply removes the incentive to work; they are like little birdies with their wide open mouths waiting for a worm which never turns up.

Part of the mischief lies in instilling the notion that the Almighty owes them something which they have but to demand insistently enough to get—a gross illusion. It is they who owe. They are born with faculties presented to them by nature, a mind, hands and feet, presumably a sound body. It is their duty to pay for these instead of demanding of the Powers Above that they shall give more. They deserve what they get when they are fooled. They should understand that it is their duty to feed the Divine Cow by service to humanity instead of thinking what it should give more, or at the least working off an obligation.

Quite apart from the itinerant yogis and other money-getters whom Mr. Hodson rightly condemns and warns against, it must be conceded that theosophists are not wholly blameless, neither the teachers nor the pupils. I am not reproaching the majority when I say, and anybody who has been long in the Theosophical Movement knows it, that many join a society solely for the purpose of getting psychic development of one sort or another. These are either seeking for "powers", or they want to get "initiated", or to contact a Master, hoping thereby to secure advancement. The motive is purely selfish. In the Adyar T. S. Mr. Hodson's society, it is openly, blatantly and officially asserted that by joining that society—which anybody can do who can pay the fees and get two others to endorse him—one automatically becomes a protégé of the Masters, a fraud if ever there was one. He is then fed on "recommended books" which tell in an alluring way how fine it is to develop clairvoyance or what not, all of which involves putting a strain on the mental faculties which not everyone can stand. Mr. Hodson should devote some time to cleaning his own nest. If theosophical leaders teach about these supposed powers they must risk their being used for selfish or evil purposes as well as for good. If Dr. Arundale induces his followers to practice projecting thought force for noble purposes, those who acquire such a power—if they do, which I much doubt—will on occasion use it for selfish or destructive purposes also. His abominable book, *Kundalini* and Lecheater's equally abominable book on *Chakras* tell of things which, taken seriously, lead direct to the madhouse. It is simply puerile to tell of these things and subjoin a warning to keep off; whether specific directions for stirring up the "serpent power" are or are not given matters little, for even if not given there are fools enough to make experiments of their own.

On page 14 of the same journal the Editor states that "Mr. Jinna-Jadasa reported that during one lecture tour across the United States more than 60 victims appealed to him to assist them out of their desperate condition." How did they get there? We are not told how many of these were theosophists, but it does not require much reading of theosophical books to scent out the reason for the condition of some of them. To

describe these things in books which anybody can get for the price is like putting a box of matches in the hands of a small child, telling him to build toy fences, but by no means to rub their ends. So I think Mr. Hodson would do well to direct some of his purging towards his own society, to say nothing of himself. For in a little pamphlet published by him, *How to Study Theosophy*, he includes in a "list of books for beginners"—beginners, mind you—these same books, *Kundalini* and *The Chakras*. This is by no means condemning psychical research, which is a science as much as bacteriology. But it is a science in which research and experimenting should be reserved for trained investigators and it is as risky for the everyday man as would be dabbling with poisonous microbes and viruses. The study of "the powers latent in man" is a subject for specialists who are willing to run the risks, not for the novice. And nobody knows that better than Mr. Hodson, who has narrated his own narrow escape in his earlier days. (Suppl. to *Theosophy in Australia*, June-July, 1938.)

In a further article, or letter, in the same issue (p. 11) Mr. Hodson asks "Is the Society All-sufficient?" By this he means the Adyar T. S., and his reply is that it is, and that he is "proud to belong exclusively to the Adyar Theosophical Society." He charges that members have withdrawn and started movements or organizations of their own, making use of information they got "from our books" without giving credit for it. This is just funny. The original Theosophy, the "Ancient Wisdom", existed long before any of the present theosophical societies. Those using it in their teaching are no more under moral obligation to give credit to the Adyar T. S. or its books than would a teacher of the Gospel be under obligation to give credit to the Methodist Church. It is right to give credit where credit is due, and he might have mentioned that the picture of the ultimate atom which figures largely in the Besant-Leadbetter writings on occult chemistry as a discovery of their own, was stolen without acknowledgment from Dr. Babbitt's book, *Principles of Light and Color*, written years before these two occult investigators appeared on the scene. One can respect Mr. Hodson's loyalty to his own society, but that does not justify him in casting stone on others because they teach the same things while not signing themselves "P. T. S., Adyar". The sort of Brotherhood which consists in extending brotherhood to cats and cockroaches and even cauliflowers, as Dr. Arundale puts it, while refusing it to fellow theosophists who belong to a different organization, is no Universal Brotherhood; it is just clannishness. Until the Adyar T. S.—and it is not the only one which does the same—purges itself of such narrow sectarian ideas, it is laughable to assert that it is under the special protection of the Masters. If one can judge from Mr. Hodson's attitude, which is the attitude of the Society in general as far as its publications are concerned, there is every reason to think that such a claim has one purpose—getting more members.

What is Mahayana Buddhism?

Mahayana Buddhism; a Brief Manual; by Densetsu Loo Suzuki, M. A., with Introduction by Prof. Daisetsu Teitaro Suzuki, Litt. D. Pp. xxiv, 170. The Buddhist Lodge, London, 1938, 3/6. \$1.25 from the O. E. LIBRARY.

Those who have dipped with but the utmost superficiality into the doctrines of Buddhism, such as may be obtained by reading Sir Edwin Arnold's rightly celebrated book, *The Light of Asia*, may have concluded that there is but one sort of Buddhism. This is erroneous. There are many sects or schools calling themselves Buddhist, perhaps as many as there are in Christianity. This does not mean that they are necessarily conflicting. Perhaps some of them are, but in general it may be said that the difference lies in emphasizing different aspects of one great religion or philosophy. To discourse on this is something quite beyond my power or knowledge. When I find myself entranced by the teaching of one school I have but to turn to another to find myself equally fascinated.

One cannot proceed far, however, without discovering that there are two principal groups designated respectively as Hinayana (or Theravada) and Mahayana, usually translated as the Little Vehicle and the Great Vehicle, the term vehicle not being used in the sense used by theosophists, but rather as a carriage, or you wish, a motor car, used by Buddhists in traveling the "Path" towards Liberation, Enlightenment or Salvation, some being satisfied with a small conveyance, others demanding a much more capacious one. Hinayana is often designated as Southern Buddhism, being prevalent in Ceylon, Burma and Siam, while Mahayana is spoken of as Northern Buddhism, being in vogue in China, Japan and in its form of Lamaism, in Tibet.

The Hinayana school lays special stress on the cause and cure of suffering, the liberation from reincarnation and the attainment of Arhatship and final Nirvana, and while by no means neglecting the ideal of love and kindness towards all sentient beings, stresses Arhatship largely from the standpoint of attaining salvation for oneself. The Mahayana, on the contrary, looks on self-liberation as merely an exalted form of selfishness or self-seeking; its ideal is the Bodhisatva, the person who has vowed to work for the salvation of all mankind and who refuses to enter Nirvana, the final reward of his efforts, until all humanity has been redeemed; it is the highest form of altruism. The distinction is important, for it is unfortunately the case that those who seek development by means of the yoga practices do so for really selfish reasons, with little regard for the rest of humanity.

In addition it may be said that the Mahayanists, following this or that teacher, are distinctly more metaphysical and speculative than the Hinayanists, who count more on following literally the teachings and prescriptions of certain so-called canonical books, supposed to contain the actual teachings of the Buddha, and who correspond to the Fundamentalists of our Christian schools, while the Mahayanists represent the more liberal or progressive elements.

The literature of both Hinayana and Mahayana is enormous and is likely to be confusing and perplexing to him who would learn what Buddhism stands for. Most of this literature is either difficult to obtain or costly, and as far as the Mahayana is concerned one of the best books on the subject, McGovern's *Introduction to Mahayana Buddhism*, is out of print. H. P. Blavatsky's famous *Voice of the Silence* presents in a brief form the ideal of the Mahayana, and the section "The Two Paths" shows clearly the distinction between Hinayana and Mahayana, although it must be stressed that this refers to H. P. B.'s original version only and emphatically not to the mutilated edition of Annie Besant still issued by the Adyar publishing houses, in which the most pregnant feature of the Mahayana is eliminated.

In view of the present lack of a concise statement of the principles and the schools of the Mahayana, Mrs. Beatrice Lane Suzuki has prepared a *Brief Manual of Mahayana Buddhism* at the suggestion of the Buddhist Lodge of London. Mrs. Suzuki is an American, the wife of Professor Daisetz Teitaro Suzuki of Japan, probably the foremost modern writer on that form of Mahayana Buddhism known as "Zen". This book of 170 pages gives a very readable account of the different Mahayana schools of thought, and is prefaced by an introduction of 34 pages by Professor Suzuki, which is purely historical. There is a useful bibliography, index and summary of the more important Mahayana sutras. In it one will find stated, all too briefly, for the subject is an immense one, what the chief Mahayanist schools teach, and an account of the great Mahayanist teachers.

To criticize a book of this nature would be presumptuous, as Mrs. Suzuki speaks authoritatively. My only regret in reading it was that one or two chapters could not be devoted to a single topic, rather than a few pages. But that is the fault of all books which have to compress a vast subject into a limited space. One of the subjects that one could wish

to have had more fully discussed is the so-called "Pure Land" sect which, if I understand rightly, believes in salvation by faith in the Buddha. This would seem to be in conflict with the general Buddhist conception that one must work out his own salvation, and more analogous to the current Christian dogma of salvation by faith in the Redeemer. One could also wish for a fuller exposition of the Zen school, of which Professor Suzuki is so eminent an exponent.

Those who are wise enough to have read this brief manual would find unending instruction and pleasure in Dwight Goddard's *Buddhist Bible*, (price \$3; see review in the June, 1938, *CRITIC*) as I have done, which contains in full some of the texts briefly summarized in Mrs. Suzuki's book.

About Spain

The *CRITIC* once got itself into hot water in certain quarters by expressing its sympathy with the cause of Loyalist Spain and distributing a circular about it. It wishes to repeat that sentiment, be the result what it may. On the present occasion it wishes to call the attention of those interested in the subject of the Spanish rebellion to the publication *News of Spain*, published weekly at \$1.50 a year by The Spanish Information Bureau, 110 East 42d Street, New York City; five cents a copy. In the November 23d issue it is interesting to note, which in fact may be perceived by anyone with his eyes open, that there is a marked shift in intelligent Roman Catholic opinion in favor of the Loyalists; that there is a strong demand that our Government should render aid to the Loyalists by removal of the embargo; and that a recent poll of British opinion taken by the British Institute of Public Opinion reports 87% for the Loyalist Government and 13% for General Franco. Even the Chamberlainists showed 76% against Franco. Whether this will have any influence with "Good Old Neville" is questionable, as he seems bent on coquetting with the Nazis and Fascists, Germany and Italy which, as everyone knows, are supplying Franco with the sinews of war.

At the Periscope

Latest News in Brief.—Beatrice Hastings, defender of H. P. D., issues pamphlets lambasting Chamberlain.—Mr. Jinarajadasa named Gerald Leadbeater in last incarnation, says he; source of information, C. W. Leadbeater.—"Adyar is the outer heart of the world", says Arundale.—Adyar to try to raise a \$500,000 "World Fund for Theosophy" by 1941.—*American Theosophist* comes out for Chamberlain, but *Ancient Wisdom* thinks otherwise.—Leadbeater still on hand at "The Manor" says G. Hodson.—Arundale now emulating the Prophet Isaiah.—Jehovah and the Prophets ordered out of Protestant churches by Nazis.—Miss Anita Henkel, former Am. Sec. lecturer, goes to Adyar to drink at the fountain of Arundalian wisdom.—A "Besant Cup" offered as prize to Madras footballists.—California anti-animal-experimentation measure defeated by popular vote.—Britain abolishes capital punishment for five years.—Arundale threatens to cancel Italian Section Charter; why? too Fascist.—*Canadian Theosophist* needs \$500; gets \$141.

Dr. Arundale Talks on the Roof.—There is something about that "Roof" at Adyar which prompts to the expression of ill-digested and often absurd ideas. "Everything in education", said the Doctor, speaking on the "Roof", "must be subordinate to two great principles: the release of Courage and the release of Enthusiasm." (*March Theos. World*, p. 62.) One might suppose that the Doctor had been taking lessons from Messrs. Hitler and Mussolini. Both place these virtues above everything else; the Courage to kill one's opponents and Enthusiasm in doing so. It is an excellent program for tigers and its observation is making the world what it is today. Of course the Doctor has not turned Nazi, as his words might imply. He was simply indulging in his habit of saying

whatever comes into his head without regard to its real significance.

Mrs. Salanave Returns to Work.—If there is anybody working harder to spread the gospel of the Buddha in America than Mrs. Miriam Salanave I have been unable to discover it. Mrs. Salanave continues the work of the Western Women's Buddhist Bureau at Apt. 4, 715 McAllister Street, San Francisco, Calif., and besides undertaking to give information (to men also) about Buddhism supplies Buddhist literature, cards, bookmarks and incense, does her own printing with the aid of her husband, and does not threaten to give up because of meager support. Write to her, and for Lord's sake enclose something for reply. H. P. Blavatsky was a Buddhist, Col. Olcott was a Buddhist, the two Masters who prompted the founding of the Theosophical Society were Buddhists, and yet, strange to say, you can't persuade a theosophist of today to touch a Buddhist book. They—at least those of the Adyar fraternity—just jump at any balderdash written by George Arundale or Geoffrey Hodson of the Liberal Catholic Church, but say "Buddhism" and they pretend not to hear. Recently the *CRITIC* offered to send a sample copy of that excellent magazine *Buddhism in England*, to anybody for a stamp to cover postage, and got not a single reply. Why? Ask Mr. Foster.

California Defeats Proposed Science Throttling Measure.—A proposed measure aimed at throttling animal experimentation was recently defeated by a popular vote in California. Says a Harvard professor of surgery in Nov. 26th *Science News Letter* (p. 350): "The defeat of this bill is a clear indication that the public as a whole believes in defending the frontiers of knowledge and in training doctors in technical methods of surgery through the use of animals. It is to be hoped that the recent defeat to the misguided sentimentalists in their attempt to embarrass and hinder medical research will lead people to appreciate that the promise of future improvements in public health matters and the discoveries which will better their welfare will largely depend upon the freedom with which scientists may conduct investigations." It might be added that cancer research, for the pursuit of which the Government has established an Institute near Washington, D. C., depends largely upon experiments with animals, chiefly mice, which the "misguided sentimentalists" above referred to do not hesitate to put to death by painful methods when their bread and cheese are attacked.

"As Others See Us."—Now and then the throwing of kisses and compliments in *The American Theosophist* is interrupted by some wholesome criticisms. In the November issue (p. 243) Rona Morris Workman related the following: "Another time I attended a larger meeting and upon receiving an introduction to a middle-aged gentleman, put out my hand in greeting. He immediately put his hand in his pocket. For a moment I felt as if I had been most effectually slapped, made some confused remark and turned away, but could not help overhearing him tell the lady with him of his evolution to such sensitivity that it was a positive pain to shake hands with a less spiritual person and that crowds caused him intense suffering." The March *Canadian Theosophist* (p. 8) relates a similar incident in which Mrs. Besant assumed the role of the All-Holy One. Fortunately few theosophists, however learned, act in such a fashion. If there be such they should recall the example of Jesus of Nazareth who did not hesitate to sit down and eat with publicans and sinners. It is told of the Great Leadbender, perhaps the biggest theosophist such the T. S. has produced, that he used to wear gloves to protect himself against the pernicious magnetism of those whose undeveloped bodies politeness compelled him to touch, while it is related of him by Ernest Wood—in commendation!—that a well-groomed person—and that probably signified money—would receive his attention, while shabbiness in apparel or unmaneuvered hands incited his disgust. (Compare *Mahatma Letters*, p. 261.)

Ruusu-Risti.—One of the minor annoyances of life is my not being able to read the Finnish language, and it is therefore almost impossible for me to understand the articles in *Ruusu-Risti*, unless, as occasionally the case an article or passage from the *Critic* is reprinted in Finnish. *Ruusu-Risti* is the monthly organ of the Finnish theosophical society of the same name, founded by the eminent Finnish theosophist, Pekka Ervast (see August, 1937, *CRITIC*). *Ruusu-Risti* is antipodal to the Neotheosophy of Adyar, and if any of our readers understand Finnish they would be amply repaid by subscribing. The subscription, \$2.00, should be sent to Mr. Jorma Partanen, Väinämöisenkatu 5, Helsinki, Finland.

"Ecclesiastical Millinery".—Huizen in Holland, according to an address given there by Dr. Arundale (Oct. *Theosophical World*, p. 257), was established "To act as a sub-station for its area for the distribution of the force relayed to the world through Adyar." Further: "To act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of this administrative area." Incidentally one of its functions is to promote the interests of the Liberal Catholic Church and, I suspect, to wreck the Theosophical Movement and to substitute the idea that the Almighty is pleased with a display of "ecclesiastical millinery" such as the Doctor—and Bishop—has packed away in moth balls for use on occasion. Who this "Master the Prince" is, who is in charge of Europe and America, is not stated—probably the same who appointed Dr. Weller Van Hook High Pontiff of the Americas. However that may be, the Prince, seems to be making a gigantic befuddlement of his work, especially in Europe, and it would seem about time for the Hierarchy to get a new Prime Minister.

Captain Bowen vs. the Crowd.—Captain Bowen's book, *The Occult Way*, seems to have started a storm which has developed into a hurricane, at least in the pages of *The Canadian Theosophist*, the Editor of which, in the kindness of his heart and with a keen desire to let both sides have their say, has refrained so far from exercising the editorial prerogative of declaring the discussion closed. As a result we have over seven pages in the October issue, of which four consist of an interview with Captain Bowen by Dermot O'Shea, the earnestness of which is certified to by the Captain himself. Far from turning the other cheek to his critics, he springs on them with the energy of a lioness defending her cubs, and his views of theosophists in general are to say the least not complimentary. They are one and all down on him. To quote his own words: "From isolated groups and individuals scattered widely over the globe I am receiving letters of appreciation and understanding, but from the Theosophical societies and their loyal members, nothing but carping criticism and underhand attacks." I am sorry that my friend Captain Bowen, for whom I entertain the greatest respect, should have allowed this article to be published, as it not only shows signs of irritation with those who differ with him, but breathes an air of superiority which must be grating on the sensibilities of those who think that the teacher should suppress his personality. At least that is the way it sounds to me. The chief criticism of *The Occult Way* is that it recommends the practice of ceremonial as a means of spiritual enlightenment. In this I am wholly with the critics and far from accepting his explanation (p. 266) that: "I recommend the use and study of Ceremonial to the advanced Learner, not to the 'Beginner', the absolute novice . . .", I think that it is even more pernicious for the advanced student, who should know better, and has been the chief instrument in turning the Adyar Society, or much of it, "into an excellent copy of the Roman Church, with infallible leaders in touch with Divine Powers, all complete", to quote his own words. It is a healthy sign that many theosophists, yea, even of Adyar, have objected. For a review of *The Occult Way* see April-May *CRITIC*. Meanwhile the fisticuffs are entertaining at least.

Needle in the Deville.—Mrs. Beatrice Hastings, whom every reader of the *Critic* knows as a valiant defender of the reputation of H. P. Blavatsky, has found time from her arduous work to publish an eight page pamphlet entitled "Our Own Business", which is a scoring of Chamberlain and his Munich sell-out which for warmth of expression and satire leaves little to be desired. The "Good Old Neville" is completely scalped—a very dubious piece effected with a far from dubious dishonor. Mrs. Hastings concludes with the words: "Wake up England! Rally, arm, protect yourself! Our business is to hoof out Chamberlain and his compeers in the Cabinet and to organize to resist the Hun." The pamphlet can be had for 2½ pence (5 cents), or six for one shilling (25 cents) post free from The Hastings Press, 4 Bedford Row, Worthing, Sussex, England. I understand that Mrs. Hastings has also been conducting street meetings in protest against the sit-down policy of the British Government.

Mrs. Hastings Defends H. P. B.—Mrs. Beatrice Hastings, who was somewhat discouraged by the lack of support from theosophists for her H. P. B. defense, reports that she gave a lecture at which the hall was packed and many turned away. About half of the audience consisted of avowed theosophists. A feature was a talk by Christmas Humphreys, President of the Buddhist Lodge. Prominent theosophists of the British T. S. (Adyar) were conspicuous by their absence; probably they were at home still picking their vegetarian teeth after the Arundalian feast and, perhaps, shooting goodwill thought force as directed by the Doctor.

A "Furious Bombing" of the Critic.—A much respected writer publishes in the September *Canadian Theosophist* (p. 234) a criticism of our article in the June *Critic*, "Is 'Secret Doctrine Vol. II' Genuine?" which he designates as "one more furious bombing of the third volume of the Secret Doctrine" and points out that the volume contains "most undeniably a great mass of the pure gold of occult teaching." Had the writer read the *Critic* article more carefully he would have seen that it is nowhere denied that that volume contains much of value. What was pointed out and amply demonstrated was that it was published by Annie Besant under false pretenses and that she made innumerable changes according to her taste, passing them off as the original work of H. P. B. Had she issued it under the title "Secret Doctrine Vol. III, amended and altered to suit the conceptions of Annie Besant" this would have been at least candid and honest. But to state that it was unaltered and to create the impression that it was H. P. B. speaking is neither candid nor honest. Students who want H. P. B. and not a Besantized H. P. B. have a right to know what they are getting and in this respect the volume is a fraud. What would you think of an editor publishing an edition of Shakespeare, altering words and making suppressions and additions of his own, and passing it off as a genuine Shakespeare? "Hatred of Annie Besant and all her work" had nothing to do with the article; it was hatred of literary dishonesty.

Adyar Wants \$500,000.—Adyar is to make an effort to raise a fund of \$100,000 (about \$500,000) by 1941. That means over \$16 per member. The purposes for which it is to be used are stated in the October *Theosophical World* (p. 251). It is, however, to be "free to be utilized for any purpose that may become apparent or desirable at any time" at the discretion of the General Council." As it is specifically stated that it is desired to get this amount "by 1941, when the next Presidential election takes place" suspicious persons may imagine that a liberal slice will be used as a slush fund for putting Arundale and his talking machine back into office. We have not forgotten the methods used at the last election, which were rotten to an extreme. At best it will go to advertising the glories of Adyar and the wonders of the two "Leaders". I believe that lodge members would be wise to spend their money on local needs.

Society of the Friends of Madame Blavatsky.—American readers of the *CRITIC* who care enough for H. P. Blavatsky to assist Mrs. Hastings in her defense, and who would like to join the above society, but who are deterred by the trouble of making a remittance by foreign money order, which is 25 cents or as much more as they can donate, may send the amount to this office, plus 5 cents for postage. It will be forwarded to Mrs. Hastings and in due time they will receive their membership card. The modern Theosophical Movement was founded by H. P. B. and its progress depends much on proving her integrity to the public. If you do not think this worth the price of a couple of packages of cigarettes you have not grasped the meaning of Theosophy.

Opinions Wanted by G. S. A.—Dr. Arundale has been in the habit of expressing his personal opinions editorially on the present world situation in the journals of which he is editor. As some of these opinions did not coincide with those of Signor Castellani, General Secretary of the Italian Section, T. S. (Adyar), who is a pronounced Fascist sympathizer, he called the Doctor down and told him that he should limit himself to running the business of the T. S. and leave international politics alone, at least in the official journals. The interesting correspondence was published in the Adyar journals. Dr. Arundale now asks the members of the American Section: "Do your fellow-members endorse my claim to such freedom of expression? (Not of course an endorsement of my views.)". American Adyar members are requested to address their views on this point to the Editor, *The American Theosophist*, Olcott, Wheaton, Ills. Personally I entirely favor Dr. Arundale's expressing his views on any and every subject in his journals, whether I agree with them or not. He has just as much right to protest against the slaughter of Abyssinia as the Editor of *The American Theosophist* has to condone the slaughter of Czechoslovakia (Nov. Amer. Theos. p. 244); he has as much right to condemn Mussolini or Hitler as the other has to compliment the "courageous statesman" Chamberlain.

Manly P. Hall Gets Active Again.—I am glad to note that Manly P. Hall is reported to have recovered from a protracted indisposition due to overwork and his "Students' Monthly Letters" are being resumed without interruption. He has also started a "Correspondence Course on the First Principles of Philosophy", the charge for which is \$5.00, for which address Philosophical Research Society, 3341 Griffith Park Boulevard, Los Angeles, Calif. Without aiming to endorse something which I have not seen, it may be safely said that those who have been dabbling in the many various fool or fake schools of occultism would be given in this course a thorough purging.

Theosophy Defined.—The following definition of Theosophy is very commonly attributed to Mrs. Besant. Not so; it was first written by Mr. A. E. S. Smythe, General Secretary of the Canadian Section T. S. (Adyar) and appears on a program of the Toronto Theosophical Society dated September, 1920. Mrs. Besant later copied it without acknowledgement and so got the credit. It reads: "Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others."

Capital Punishment in Britain.—The British Parliament has voted to abolish capital punishment for an experimental period of five years. This is in accordance with the report in 1930 of a special commission which strongly recommended such a step, a report which clearly demonstrated that those countries which had abolished the death penalty had suffered nothing thereby. It took Parliament eight years to get that report out of the pigeonhole in which it had been deposited. After the experimental period it will probably take the British tortoise another eight years to decide whether the experiment was a success or not.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States. Cash or stamps with order, or C. O. D. No credits. Mention substitutes if possible. Number of pages and original prices in ().

- Abbott, D. P.*—Behind the Scenes with the Mediums (pp. 340; \$1.50).
Abbott, E. H.—Training of Parents (pp. 140; \$1.00).
Abbott, Lyman—The Home Builder (pp. 128; \$0.75).
Abbott & Thacker—Souls (spiritualist) (pp. 242; \$1.50).
Abhedananda, Swami—Sayings of Sri Ramakrishna (pp. 242; \$1.50).
 How to be a Yogi (pp. 188; \$1.50).
 The Philosophy of Work (pp. 93; \$0.50).
Adams, C. P.—A Commercial Geography (pp. 508; \$1.30).
Adams & Sumner—Labor Problems (pp. 591; \$1.60).
Addams, Jane—Democracy & Social Ethics (pp. 281; \$1.25); A New Conscience and an Ancient Evil (pp. 219; \$0.75); Newer Ideals of Peace (pp. 213; \$1.35); Twenty Years at Hull House (pp. 462; \$2.50).
Andrews, C. M.—Historical Development of Modern Europe (pp. 467; \$2.75).
Adyar Album—photos and text descriptive of Adyar (pp. 100; \$1.00).
Alexander, W.—The Life Insurance Company (pp. 290; \$2.50).
Allen, James—From Poverty to Power (pp. 93; \$1.00); Entering the Kingdom (pp. 82; \$0.50); The Life Triumphant (pp. 114; \$1.00).
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